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Khan Khānān Abdur Rahim (1557-
1630 AD) and Contemporary Sanskrit
Learning (1551-1650 AD) By Prof.
Jatindra Bimal Chaudhuri.

(ग्रन्थालोक - Contributions of Muslims
to Sanskrit Learning Vol. II),
Calcutta, 1954.

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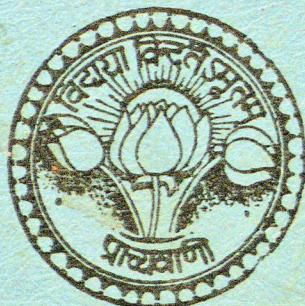


Indira Gandhi National
Centre for the Arts

PRĀCYAVĀNĪ

Contributions of Muslims to Sanskrit Learning

Vol. II



✓ KHĀN KHĀNĀN ABDUR RAHIM

(1557 A.D.-1630 A.D.)

And

CONTEMPORARY SANSKRIT LEARNING

(1551-1650 A.D.)

By

PROF. DR. JATINDRA BIMAL CHAUDHURI

PH.D. (London), Kāvya-tīrtha

Secretary, Sanskrit Siksha Parishat, Govt. of West Bengal;

Formerly Principal, Govt. Sanskrit College, Calcutta;

*Professor and Head of the Department of
Sanskrit, Presidency College, Calcutta,
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PREFACE

I have great pleasure in presenting the lovers of Sanskrit Learning with the present work Khān-i-Khānān Abdur Rahim and contemporary Sanskrit Learning. Khān-i-Khānān was himself a Sanskrit and Hindi Poet. He not only contributed to Sanskrit and Hindi Literature but also helped and inspired many others to contribute to this Literature. Such a historical figure burning with the fire of love for the propagation of Learning is rare indeed. We have endeavoured to give a pen-picture of Khān Khānān through Sanskrit sources that have been brought to light here for the first time. The Bibliography will show these in details.

The second part of this work shows graphically how Sanskrit Learning developed during the period 1551-1650 A.D. The subject-list at once reveals that Sanskrit Learning developed during this period in all its branches immensely. India was at that time resplendent with Logicians (Naiyāyikas), Rhetoricians, Philosophers, Smārtas (Law-givers), Poets, and so on. Reasons for this have already been stated in pp. 81-88.

The Kheṭa-Kautuka is really a curious specimen of a scientific work being composed in a mixed language viz. Sanskrit-Persian. Though Khān-i-Khānān himself knew many such works in this form, unfortunately, these are rarely extant. The beauty of this work lies in the fact that though for the sake of metre, Persian words have at times been used

in a slightly altered form, they do not mar the rhythmic grace of the verses. The meaning also is very clear. His obvious purpose was to popularise such works in his time both amongst Hindus and Muslims.

Works of this type, Sanskrit treatises composed by Muslim scholars and purposely written in Sanskrit-Persian, at once reveal the main aim of the authors *viz.* development of a Cultural unity between the Hindus and Muslims. Instances may be multiplied for showing that Hindus and Muslims in those days lived very peacefully side by side, in a really fraternal manner.

The Khān-Khānān-carita of Rudra Kavi is edited here for the first time from a single available Manuscript. Khān-Khānān's interests in Hindu Astrology will further be revealed by the passages quoted from the Jātaka-paddhaty-udāharaṇa which is also being separately edited by me in the Prācyavāṇī Sanskrit Text Series. So far known, no Sanskrit-Persian work has as yet been translated into English; the translation of the Kheta-Kautuka is probably the first book to be so translated. The inherent difficulty here is in rightly understanding both the Persian and Sanskrit Texts, particularly in metrical form, where original words are not infrequently used in a slightly or altogether altered form. The Vocabulary of Persian-Urdu words in Appendix B will, I hope, prove to be of great interest to many lovers of Oriental Learning who are interested both in Sanskrit as well as Persian, to the Linguists in particular.

Thanks are due to the authorities of the India office, Bhandarkar Oriental Research Institute, Baroda Oriental Research Institute and other Mss. Libraries for kindly lending me their invaluable Mss. for my use. I am particularly grateful to Prof. Kishorimohan Maitra, Curator of Mss., Islamic Section, Asiatic Society, Calcutta and formerly, Head of the Dept. of Arabic and Persian in the Dayalsingh College, Lahore, for kindly helping me to unravel the meaning of some intricate Persian words.

Last but not least, our grateful thanks are due to the Government of India for very kindly bearing half the cost of publication of the present work.



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KHAN-I-KHANAN ABDUR RAHIM

AND

CONTEMPORARY SANSKRIT LEARNING

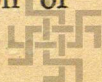
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PART I.

CHAPTER I.

LIFE OF KHAN KHANAN

Nawab Khān-i-Khānān was born in Lahore in Samvat 1613 *i.e.* 1557 A.D. His father was Bairām Khān Khān-i-Khānān and mother the youngest daughter of Jāmā Khān Mewāti. Bairām was brought up in the court of Humāyun right from his early boyhood and gradually became a great favourite of the Emperor. Bairām proved his heroic metal in the battle of Kanauj. He greatly helped Humāyun in the restoration of his lost kingdom. Bairām's tactfulness and sound statesmanship, indomitable valour and unflinching devotion endeared him much to the Moghul rulers. Humāyun was so pleased with him that he was not only left with the charge of teaching Akbar in his boyhood but also with that of administration of his kingdom as the regent of Akbar.



Bairām Khān was very true to his undertaking and expanded the kingdom by defeating the enemies of Humāyun. But in course of time, Akbar began to interfere with his administration which led to Bairām's revolt. Bairām Khān was, as a consequence, ordered to leave the country for Mecca under the pretext of a pilgrimage. On his way to Mecca, Bairām landed at Pātan where he was assassinated by an old foe. Abdur Rahim was at that time 4 years of age. Akbar brought the widow of Bairām and young Abdur to his court and himself took the charge of the education of Abdur Rahīm. Abdur Rahīm was very intelligent and within a short period, learnt Arabic, Persian, Turki, Hindi and Sanskrit.

Through the mediation of Akbar, Abdur Rahīm was married to Māh Bānu Begum, sister of Khāne Azam. After the conquest of Gujrat, Abdur Rahim got Pātan as a Zaigir from the emperor as a token of his valour. His merits were duly recognized and Abdur was again ordered to join the fight against Mewar. For two years he stayed in Ajmere and brought about the defeat of Mewar. As a reward, Akbar gave him a higher post than Mir Arj. Soon after he was appointed Subadar of Ajmer

and Fort Ranthanbhere was also kept under his charge. After some time Akbar appointed him Tutor of Prince Salim. During this time he translated the "Bakyāt Bābrī," written in Turkish, into Persian. Highly pleased at this, Akbar now presented him with the whole District of Jaunpur.

During the conquest of Gujrat, Sultan Mujaffar was made a captive. He somehow managed to escape from the prison and revolted. Though Rahim had under him a much smaller army, still on account of his superior skill, tact and valour, he defeated Mujaffar. This success brought Abdur Rahim great fame, and Akbar presented him with *five thousand Mansab* and gave him the post of Khān-i-Khānān, an exalted post once held by his father Bairām Khān. Soon after this, Akbar presented him with the Zaagir of Jaunpur and offered him the highest post in the Mughal Empire—the post of Vakil, that was kept long vacant since the death of Todar Mull for want of a suitable person.

In spite of the short time at his disposal, Rahim translated the "Tujke Bābrī," Autobiography of Bābar in Turkish, into Persian. He read this out to Akbar on his way back

from Kashmir and Kabul. Rahīm was again sent out for the conquest of Sind. This time also he was victorious and got Multan from the Emperor as *Zaigir*.

Soon after Khān Khānān and Prince Murād were entrusted with the duties of checking the revolution in Ahmednagar in the Deccan ; but they fell out with each other. Khān Khānān was successful this time as well but his quarrel with the Prince became a source of torment to him. Rahīm is reported to have collected a sum of Rupees seventy-five lakhs after the conquest of Ahmednagar but this, too, brought him no joy in its train. The death of his Begum at this time made him further disconsolate. At this time Khan-Desh became a Subah ; Sultan Danyal was posted as Subadar and Khān-i-Khānān as its Dewan. Khān Khānān gave his daughter in marriage with Daniyal.

There was a revolt in the Deccan after the death of Akbar in 1605 A. D. Malik Ambar made a conquest of Aurangabad and subsequently, of Ahmadnagar. Jahangir ordered Sahzada Parvez and the Khān-Khānān to proceed in war against Malik Ambar. Parvez, however, did not pull on well with the Khān Khānān. They were defeated and Khān Khānān was made

responsible for this defeat. Khān Khānān, however, put down the revolts in Kanauj and Kalpi and went again to the Deccan. This time he was accompanied by his eldest son Shāh Nawāj Khān who defeated Ambar Malik outright. Soon after Shahzada Khurm was also sent to the South. The revolts in Golkunda and Bijapur were brought under control. Khān Khānān became the Subadar of Khandesh, Berar and Ahmednagar. His grand-daughter was given in marriage with Shah Zahan. Badshah made a present of seven Thousand *Mansabs* on his arrival at the court.

Khān Khānān's eldest son was a confirmed drunkard and died as a consequence ; another son of Khān Khānān, too, died at this time. Khān Khānān had now to face a sworn enemy in Nur Zahan who was supporting the cause of Parvez. Khān Khānān's post was now given to Mahābat Khān. Shah Zahān and Khān Khānān revolted and Zahangir sent Parvez against them. Khān Khānān in the meantime tried to become friendly with Mahābat Khān, as a consequence of which Khān Khānān was arrested by Shah Zahān. Khān Khānān was thus a real friend of neither Parvez nor Shah Zahān. The Emperor Zahangir, however,

intervened and brought about a temporary peace amongst these contending parties.

Soon Nur Zehan became displeased with Mahābat Khān as well. Mahābat Khān revolted and Khān Khānān was now entrusted with the task of bringing him under control. Mahābat Khān arrested Emperor Zahangir as well. Khān Khānān was at this time SEVENTY-TWO YEARS OLD. He died in 1686 v. s. i. e. 1630 A. D. in Delhi and as such exempted by Providence from pursuance of further unpleasant tasks.

In spite of great outwardly successes, Khān Khānān's life was not a happy one. All his four sons died during his lifetime. His stars were in the ascendent during the rule of Akbar ; bad luck for him began from the commencement of the rule of Zahangir. As a son of Bairām Khān and one who was trained in the court even from childhood, there was no other way out for him than participating in the weal and woe of his royal patrons. By temperament, he was really ill-suited for the upsurge of a royal life. He was a scholarly person and used to engage himself constantly in literary pursuits. His royal engagements and the duties of his exalted position, however, constantly drifted him otherwise. The death of his Begum and all his four sons

(one son assassinated) also left him disconsolate towards the end of his life.

Khān Khānān was fabulously rich, no doubt, but at the same time, he was very well-known for his gifts. He was a very great patron of learning and like his great Master Akbar, he too, hardly discriminated between a Hindu and a Muslim. On the other hand, his great love for Sanskrit Learning and Hindī was responsible for drawing him very close to all the great Hindu poets of the age, viz. Tulsīdāsa, Sūradāsa, Matirāma, etc.

It is his literary pursuits and achievements that have made him immortal.

He was the patron of Gaṅgā, Prasiddha, Maṇḍana, Sant, Laksmīnārāyaṇa, Bāṇa and many other Hindu poets ; they have all acknowledged sincere and heart-felt gratitude to him. *Rahīm is reputed to have made a present of 36 lakhs of rupees to Ganga for composing a Chappai.* Kes'ava composed the Jahangir-candrikā as an aid for the coaching of Alak Bahadur, son of Abdur Rahīm. Even the Barve Rāmāyaṇa of Tulasīdāsa is said to be an outcome of Rahīm's great inspiration imparted to Gosvāmin Tulāsī Dāsa.



CHAPTER II.

WORKS OF RAHIM

(Hindi and Sanskrit)

1. दोहावली (Dohāvalī). Rahīm is reputed to have to his credit a Satsai, but this has not as yet been traced.

2. नगरशोभा (Nagara-s'obhā), consisting of 142 Dohās.

3. बरवे नायिकाभेद (Barve Nāyikā-bheda). Composition in Barve was very dear to Rahīm ; Tulsīdāsa is said to have adopted the Barve Form for his composition after the Barves of Rahīm, on the instruction of Rahīm himself.*

Rahīm's love for Barve is manifest from the following couplet :—

कवित कह्यो दोहा कह्यो, तुलै न छप्पय छन्द ।

विरच्यो यहै विचार कै, यह बरवै रसकन्द ॥

Rahīm's Barves are reputed to be the best in Hindī Literature, just as Sūra's Padas, Vihārin's Dohās and Tulasī's Cauphais are the very best in Hindī Literature. Barves of Rahīm are composed in Abadhī Hindī ; Barve cannot be composed in Vraja Bhāṣā.

* See the Biography of तुलसीदास by बाबा वेणीमाधव कवि रहीम बरवै रचे, पठके मुनिवर पास ।
लाखि तेई सुन्दर छन्द मेँ, रचना कियेउ प्रकास ॥

Though called Nāyikā-bheda, the work deals with both the heroes and heroines.

4. बरवे (*Barve*). The style of this work is superior to that of the Barve Nayikā-Bheda.

5. मदनाष्टक (*Madanāṣṭaka*), composed in mixed Sanskrit and Hindī, in the Sanskrit metre Mālinī. The earliest record of this sort of mixed composition appears to be a verse by S'rikāṇṭha, recorded in the S'ārṅgadharapaddhati of S'ārṅgadharma, composed about 1360 A.D. (see my पद्यामृततरङ्गिणी, p.c x ci.) We quote this verse here :—

नूनं बादल¹ छाड़ खोह² पसरी³ निःश्राणशब्दः खरः
 शत्रुं पाडि लुटालि तोडि हनिसौं एवं भणन्तुद्भटाः ।
 भूठे गर्व भरामघालि सहसा रे कन्त मेरे कहे
 कण्ठे पाग निवेश जाह शरणं श्रीमल्लदेवं प्रभुम् ॥⁴

Nārāyaṇa Bhatta in his commentary on Kedāra Bhatta's Vṛtta-ratnākara (वृत्त-रत्नाकर) composed in 1602 शकाब्द i.e. 1580 A.D. gives the following example⁵ of mixed composition :—

हरनयनसमुत्थज्वाल वह्नि(?) जलाया
 रतिनयनजलोघैः खाक⁶ वाकी वहाया ।

(1) Cloud (2) Sky (3) Coming (4) See verse No. 555 of the S'ārṅgadharapaddhati, ed. by Peter Peterson, Bombay, 1888, p. 87. This verse by S'rikāṇṭha Paṇḍita has been quoted as an example of Bhāṣā—Citra. (5) This is included in the Madanāṣṭaka of Rahim. 6. Ashes

तदपि दहति चेतो मामकं क्या करौंगी

मदन शिरसि भूयः क्या बला आन लागी^६ ॥

The Mādanāṣṭaka consists of eight verses of the above pattern and the Rahīm-kāvya two.

6. फुटकरपद (*Phutkar Pada*). It appears that Rahīm composed a work called Rasa-pañcādhyāyī, which is not available to-day. Two Padas from this work have been quoted in the Bhaktamāla.

7. शृङ्गारसौरठा (*Sṛṅgāra-sorathā*). Probably, this is a part of Rahīm's Satsai.

8. रहीम-काव्य (*Rahīm-kāvya*). This contains verses composed in a mixed language Hindī and

6. The date of composition of the commentary by Nārāyaṇa is given as follows :—

याति विक्रमवाके द्विखण्डभू (१६०२) सम्मते सितगकार्तिकखरे ।

ग्रन्थपूर्तिमुकृतं किल कुर्मो रामचन्द्रपदपूजनपुष्पम् ॥

Nārāyaṇa has quoted the above as an example of भाषासङ्कर, after having given an example of the admixture of Sanskrit with Kānyakubja-bhāṣā. He also opines with reference to the same context :—एवं गौडादिभाषासु तत्तत्सङ्करे चोदाहरणानि ज्ञेयानि । Nārāyaṇa does not mention the name of Rahīm by name as the author of the verse हरनयनसमुत्थ : etc. but he mentions it to be a composition representative of an admixture with म्लेच्छभाषा ।

Sanskrit. The verses are more or less detached from one another. This work exhibits a beautiful linguistic combination that is representative of the peaceful social life of Hindus and Muslims alike. For details, see the section on Rahīm as a Sanskrit Poet.

9. खेट-कौतुक (*Kheta-Kautuka*). This is an astrological work composed in the same form of language as in 8 above. For details, see *below*—*Kheta-Kautuka* of the Nawāb Khān Khānān.

— — —



CHAPTER III.

INFLUENCE OF SANSKRIT LITERATURE UPON RAHIM.

There is no doubt that all Hindī Poets of outstanding merit such as Sūra, Tulasī, Kes'ava, Vihārin, Senāpati, etc. were more or less indebted to Sanskrit Poets. Hindī Poets had to master Sanskrit Metrical and Rhetorical Literature for their own pursuit and naturally, they were much influenced by the Master minds of Sanskrit Literature. Rahīm was no exception to this ; he was much influenced by Sanskrit rhetorical Literature as his works Barve Nāyikā-bheda, etc. show. The influence of Sanskrit Poets upon Rahīm will be well-exhibited further from a comparative study of the parallel couplets quoted below :—

The pitiable condition of a separated lady has been delineated by Rahīm in his Dohā after the pitiable lamentations of Sītā in the As'oka Forest.

Rahīm's Dohā

रहिमन इक दिन वे रहे, बीच न सोहत हार ।
वायु जो ऐ सी बह गई, बीचन परे पहार ॥



Sanskrit Couplet

हारो नारोपितः कण्ठे मया विश्लेषभीरुणा ।
अघुना त्वावयोर्मध्ये सरित्-सागर-भूधराः ॥

(2) Rahīm censures outright a supplicant in a Dohā which is a literal paraphrase of a Sanskrit couplet :—

Dohā

रहिमन याचकता गहे, बड़े छो हूँ जात ॥
नारायण हूँ को भयो, बावन आङ्गुर गात ॥

Sanskrit S'loka

याचना हि पुरुषस्य महत्त्वं नाशयत्यखिलमेव तथाहि ।
सद्य एव भगवानपि विष्णुर्वामनो भवति याचितुमिच्छन् ॥

(3) Rahīm advises avoidance of evil company in a Dohā after a Sanskrit s'loka :—

Dohā

रहिमन नीच प्रसंग ते, नितप्रति लाभ विकार ।
नीर चुरावै संपुटी, मारु सहत घरियार ॥

Sanskrit S'loka

सच्छिद्रनिकटे वासो न कर्तव्यः कदाचन ।
घटी पिबति पानीयं ताड्यते भल्लरी यथा ॥

(4) 'The Goddess of Fortune, i. e., Lakṣmī is censured for her inconstancy. A Sanskrit Poet

attributes this to the old age of her husband. She, a paragon of beauty, should have been given in marriage by her father to an young man for her happy dalliance :—

Dohā

कमला थिर न रहीम कहि, यह जानत सब कोय ।
पुरुष पुरातन की बधू, क्यों न चला होय ॥

Sanskrit S'lōka

यद्वदन्ति चपलेत्यपवादं नैव दूषणमिदं कमलायाः ।
दूषणं जलनिघोर्ह्यभवत्तद् यत् पुराणपुरुषाय ददौ ताम् ।

(5) The great are never bereft of greatness in weal or woe ; they exhibit the same nature at all times, just as the sun or moon, the two greatest luminaries, are red both during their rise or setting time :—

Rahīm's Couplet

यो रहीम सुख दुःख सहत, वडे लोग सहि साँति ।
उवत चन्द जिहिं भाँति सों, अथवत ताहि भाँति ॥

Sanskrit S'lōka

उदये सविता रक्तो रक्तश्चास्तमने तथा ।
संपत्तौ च विपत्तौ च महतामेकरूपता ॥

(6) Rahīm in one of his Sorathes advises complete disassociation with a wicked fellow ;

friendship or enmity, with such a person is bound to bring in its wake great calamity just as a charcoal burns the hand when hot and blackens it when cold :—

Rahīm's Sorathā

ओछे को सतसङ्ग, रहिमान तजहु अंगार ज्यात ।
तातो जारे अङ्ग, सीरे पै कारो करे ॥

Sanskrit S'loka

दुर्जनेन समं सख्यं प्रीतिं चापि न कारयेत् ।
उष्णो दहति चाङ्गारः शीतः कृष्णयते करम् ॥

(7) In a beautiful Sanskrit verse, the sea is ridiculed for its inability to quench the thirst of a traveller for which the latter is to seek for the favour of a well :—

Rahīm's Dohā

घनि रहीम जलकूप को, लघु जिय पियत अघाय ।
उदधि वड़ाई कौन है, जगत पियासो जाय ॥

Sanskrit Verse

हेलोल्लासितकल्लोल धिक् ते सागर गर्जितम् ।
तव तीरे तृषाक्रान्तः पान्थः पृच्छति कूपिकाम् ॥

(8) Rahīm in a beautiful verse advocates supplication only to the great, the lofty ; for

people longing for water dig out the course of
of a river, though dry :—

Rahīm's Couplet

रहिमन दानि दरिद्रतर, तऊ जाँचिबे जोग ।

ज्यों सरितन सूखा परे, कुँआ खनावत लोग ॥

Sanskrit Verse

साधुरेवार्थिभिर्याच्यः क्षीणवित्तोऽपि सर्वदा ।

शुष्कोऽपि हि नदीमार्गः खन्यते सलिलार्थिभिः ॥

(9) Rahīm is of opinion that evil company cannot divorce one from his inner good qualities just as the sandal tree, though infested with poisonous snakes, is free from poison, i. e., is not itself poisonous :—

Rahīm's Dohā

जो रहिम उत्तम प्रकृति, का करि सकत कुसंग ।

चन्दन विष व्यापत नहीं, लपटे रहत भुजंग ॥

Sanskrit Couplet

विकृतिं नैव गच्छन्ति सङ्गदोषेण साधवः ।

प्रावेष्टितं महासर्पैश्चन्दनं न विषायते ॥

(10) Rahīm in a beautiful Dohā advises cutting up all connections with evil-doers as their associates always become entangled for crimes committed by them, e. g. it is Rāvaṇa who stole

away Sītā but the Sea had to pay the penalty for it—it was tied up by Rāmacandra as a consequence of its close contact with Rāvaṇa :—

Rahīm's Dohā

वस कुसङ्ग चाहत कुसल, यह रहीम जिय सोस ।
महिमा घटो समुद्र की, रावन बस्यो परोस ।

Sanskrit Verse

दुर्वृत्तसंगतिरनर्थपरंपराया

हेतुः सतां भवति किं वचनीयमत्र ।

लङ्केश्वरो हरति दाशरथेः कलत्रम्

आप्नोति बन्धनमसौ किल सिन्धुराजः ॥

Thus, a large number of the Dohās, Sorthes or Barves of Rahīm shows that Rahīm was very greatly influenced by Sanskrit Poets. Himself a Sanskrit Poet, he was undoubtedly a great admirer of Sanskrit Learning; and it is in the fitness of things that, in his own writing, a great love and admiration for Sanskrit Poets would be exhibited and his composition, too, would betray the great influence exerted by them upon him.

Rahīm's bounteous nature and mastery over Sanskrit Language are both exhibited from many stories that have passed into legends.

One runs as follows. Once Jagannātha Tris'ulin recited a verse before Rahīm purporting that an influential person is worth nothing unless he molests his enemies, renders his friends service and extends to his intimates constant hospitality. Rahīm at once replied in a Sanskrit verse meaning that when in power, a man must render sincere service to all irrespective of friends or foes ; otherwise, he is simply a worthless person :—

Jagannatha Tris'ulin's Verse

प्राप्य चलानधिकारान्, शत्रुषु मित्रेषु बन्धुवर्गेषु ।
नापकृतं नोपकृतं न सत्कृतं किं कृतं तेन ॥

Rahīm's reply

प्राप्य चलानधिकारान्, शत्रुषु मित्रेषु बन्धुवर्गेषु ।
नोपकृतं नोपकृतं नोपकृतं किं कृतं तेन ॥

Kes'avadāsa, Gaṅga, Sant, Harinātha, Tārā Kavi, Mukunda, and many other Hindu Poets showered upon Rahīm sincere praise for his great love for Indian civilization and Culture.



CHAPTER IV.

SANSKRIT WORKS OF RAHIM

1. Rahim Kāvya

आनीता नटवन्मया तव पुरः श्रीकृष्ण या भूमिका
व्योमाकाशखखाम्बराब्धिवसुवत् (?) त्वत्प्रीतयेऽद्यावधि ।
प्रीतस्त्वं ननु चेन्निरीक्ष्य भगवन् स्वप्रार्थितं देहि मे
नो चेद् ब्रूहि कदापि मानय पुनस्त्वेतादृशीं भूमिकाम् ॥

Translation. In order to please you, Lord Srikrishṇa, I have, uptil now, acted 84,00 000 lakhs of times in different roles before you (i.e have undergone 84,00,000 births). If you are pleased, O Lord, kindly grant me my prayers, after scrutiny. Otherwise, tell me off and do not drag me into any such acting any further.

Rahim also wrote a Chappaya on the above context which is quoted here :—

कबहुँक खग मृग मीन कबहुँ मकंट तन धरिके ।
कबहुँक सुरनर असुर नाग मेष आकृति करिके ॥
नटवत लखि चौरासि खाँग धरि धरि मैं आयो ।
हे त्रिभुवन के नाथ रीझ को कछू न पायो ॥
जो हो प्रसन्न तो देहू अव मुक्तिदान माँगू विहँस ।
जो पै उदास तो कहहु हमि मत धर रेन र खाँग अस ॥

Verse 2

रत्नाकरोऽस्ति सदनं गृहिणी च पद्मा
 किं देयमस्ति भवते जगदीश्वराय ।
 राधागृहीतमनसेऽमनसे च तुभ्यं
 दत्तं मया निजमनस्तदिदं गृहाण ॥

Trans. What can I give you, the Lord of the universe, whose abode is the sea and whose house-keeper is Lakṣmī (herself). Rādhā has, (however), stolen your mind ; so you, without mind, may please accept my mind which I have (already) offered you.

Verse 3

अहल्या पाषाणः प्रकृतिपशुरासीत् कपिचम्-
 गुहोऽभूच्चाण्डालस्त्रितयमपि नीतं निजपदम् ।
 अहं चित्तेनाश्मा पशुरपि तवार्चादिकरणे
 क्रियाभिश्चाण्डालो रघुवर न मामुद्धरसि किम् ॥

Trans. Ahalyā was a stone; the army of monkeys animal by nature ; Guha a Caṇḍāla ; all of the three were acceptable to your holy feet. I am a stone in heart ; an animal with regard to worshipping you, and similar other matters ; a Cāṇḍāla in my acts. O illustrious one of the family of Raghu (Rāmacandra), (though I am a combination of all the three) why do not you come to my rescue ?



Verse 4

यद् यात्रया व्यापकता हता ते

भिदैकता वाक्परता च नुत्या ।

ध्यानेन बुद्धेः परता परेश

जात्याऽजता क्षन्तुमिहार्हसि त्वम् ॥

Trans. O Lord ! I have destroyed your all-pervasiveness by (ordaining for) pilgrimage, (Your) Oneness by my (sanction for worship of many Forms), (Your) indescribability by laudatory hymn (stuti), (Your) unintelligibility by (endorsing) meditation, (Your) absence of births by (admitting of) births ; (So) I pray for your pardon.

Cf. the following verse :—

रूपं रूपविवर्जितस्य भवतो ध्यानेन यद्वर्णितं

स्तुत्याऽनिर्वचनीयताऽखिलगुरोर्दूरीकृता यन्मया ।

व्यापित्वञ्च विनाशितं भगवतो यत्तीर्थयात्रादिना

क्षन्तव्यं जगदीश तद्विफलतादोषत्रयं मत्कृतम् ॥

Verse 5

दृष्ट्वा तत्र विचित्रितां तरुतां, में था गया बाग मे

काचित्तत्र कुरङ्गशावनयना¹, गुल तोडती थी खड़ी ।

उन्मदभ्रूधनुषा कटाक्षविशिष्टैः, घायल किया था मुझे ।

तत् सीदामि सदैव मोहजलघौ, हे दिल शूकारो गुज़र् ॥

Trans. Having noticed there varieties of trees and creepers, I went to the garden ; some gazelle-

eyed damsel, on her legs, was plucking flowers. She pierced me (through the heart) with the arrows of her side-glances (shooting out from) her captivating bow-like brow. So I am always pining in the sea of illusion. O mind ! be thankful for such a pass.

Verse 6

एकस्मिन् दिवसावसानसमये, मैं था गया बाग़ मे
काचित्तत्र कुरङ्गबालनयना¹, गुल् तोड़ती थी खड़ी ।
तां दृष्ट्वा नवयौवनां शशिमुखीं, मैं मोह मे जा पड़ा
नो जीवामि बिना त्वया शृणु प्रिये, तू यार कसे मिले ॥

Trans. One evening I had been to the garden when some damsel possessing (as beautiful eyes as those of) an young deer, on her legs, was plucking flowers. Having seen her in the prime of her youth, the moon-faced one, I fell into a swoon. O dear one, I cannot live without you ; listen, how can I get you ?

Verse 7

अच्युतचरणतरङ्गिणि शशिशेखरमौलिमालतीमाले ।
मम² तनुवितरणसमये हरता देया न मे हरिता ॥³

I. v. 1. नयनी ।

2. v. 1. त्वयि ।

3. This verse is attributed to Daraf Khan of Bengal ;
v. 2 of Gangā-stuti, Br̥hat-stava-kavaca-mālā by
Avinas'acandra Mukhopādhyāya, 10th ed. pp. 509—510.

Rahīm's Dohāvali begins with a verse with the same idea :—

अच्युतचणतरङ्गिणि, शिव-सिरमालतीमाल ।

हरि न वनायो सुरसरी, कींजो इंदव-भाल ॥

Trans. O rivulet flowing at the feet of Acyuta, the jasmine-garland on the forehead of S'iva (bearing the moon on his forehead), during the time of the disposal of my body, kindly give me *Haraship* and not *Hariship* [i. e. I desire you as my (loveliest) decoration on my forehead and not as one flowing by the feet].



2. MADANASTAKA*

His Madanāṣṭaka also bears a preponderating stamp of Sanskrit. In some version, the verse “दृष्ट्वा तत्र विचित्रितां तरुलतां” etc. is also included in the मदनाष्टक । The other verses in it of the same type are :—

(१)

वहति मरुति मन्दं मे^१ उठी राति^१ जागी
 शशिकरकर लागे सेजको छोड़ भागी^२ ।
 अहह विगतः(?) स्वामी मे^३ करं क्या अकेली^३
 मदन शिरसि भूयः क्या बला आन लागी ॥

(२)

विगतघननिशीथे चाँद को रोशनाई
 सघनघननिकुञ्जे कान्ह वंशी बजाई ।
 सुतपतिगतनिद्रा स्वामियाँ छोड़ भागी^४
 मदन शिरसि भूयः क्या बला आन लागी ।

* Two different versions of the Madanastaka are available.

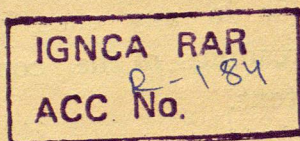
1. V.r. रात । 2. V.r. सेल ते पेन बागी । 3. V.r.
 क्या कवो मेँ अभागी । 4. V.r. भागी ।

(३)

हरनयनहुताशज्वालाया जो जलाया^१
 रतिनयनजलौघैः खाख बाकी वहाया ।
 तदपि दहति चित्तं मामकं क्या करौंगी
 मदन शिरसि भूयः क्या बला आन लागी ॥

(४)

हिम रितु रतिधामा सेज लोटौं अकेली
 उठत विरहजाला क्यों सहौं री सहेली ।
 इति वदति पठानी मद्मदांगी विरागी^२
 मदन शिरसि भूयः क्या बला आन लागी ॥



1. V.r. हरनयनहुताशज्वालाया भस्मभूत ।
2. V.r. चकितनयनबाला तत्र निद्रा न लागी ।



3. THE KHETA KAUTUKA OF NAWAB KHAN KHANAN

The Kheta-Kautuka of Nawab Khān Khānān is an astrological work. Kheta means 'Graha' or planet, and their Kautuka or influence upon human being in fashioning their destiny is the subject-matter of the work.

In 1830 S'aka i. e., 1908 A. D., the Laksmī-Venkates'vara Press, Bombay, published the work. It is by no means a critical edition and really, full of mistakes of all sorts, e. g., the second pāda of V. 2 is metrically defective. The commentator in Hindī explains a word "Aham-buddhi" in the commentary which makes the sense as well as the metre all right. The editor appears to have ignored the importance of the commentary or in any case, has not closely verified the readings of the commentary with those of the text.

The astrologers assert that the movement of the planets on the Rās'i-Cakra clearly indicates the fate of a human being and an expert in this

science can exactly foretell on calculations what is in store in future for the person in question.

There are 12 *Rās'is* which the planets are to traverse and their period of rotation varies a good deal ; thus, the sun is said to have traversed the whole Cakra in course of a year as he takes a month to pass through each *Rās'i*. Thus, the moon stays $2\frac{1}{4}$ days, Mars (Maṅgala) one and a half months, Budha 18 days, Brihaspati one year, S'ukra or Venus 28 days, S'ani or Saturn two and a half years and Rāhu and Ketu $1\frac{1}{2}$ years in each *Rās'i* ; and so they take 27 days, one and half years, seven months six days, twelve years, eleven months six days, thirty years, and eighteen and eighteen years respectively in passing through the whole Zodiac. This is how they normally move but allowances have to be made for their speedy or slow movements and the periods of their stay in particular *Rās'is* vary accordingly.

This *Rās'i*-Cakra is supposed to be the ordainer of human fate. The Lagna as determined during the birth-time of a particular individual serves as the key-note to all calculations. Lagna is known as the *Tanu-sthāna* of the newly-born baby ; its physical development, etc., also depend upon this. The figure immediately after the

the Lagna is known as the Dhana Sthāna, the third one as the Bhrātr-sthāna and so on. These twelve Rās'is are called the Dvādas'a Sthānas or Bhāvas of the babe.

The Kheta-Kautuka contains in 99 verses the Bhāva-Phalas of the twelve Rās'is. Again, allowances must be made for varying results in accordance with the strengthening or weakening outlook of the planets. It is only natural that their influence under all circumstances cannot be just the same.

Besides, in the last 25 verses, 25 Rāja-yogas, or lucky combinations of planets have been dealt with. They point out the particular planetary situations which are bound to bring about good luck in due course. They may even forecast Kingship under extremely favourable planetary combinations.

Though the work is composed in Sanskrit, it abounds in Persian words. We rarely come across such works now-a-days but Nawab Khān Khānān tells us that it was no uncommon feature in those days; many of his predecessors wrote in a sort of mixed language—Sanskrit interspersed with Persian words:—

फारसीयपदमिलितग्रन्थाः खलु पण्डितैः कृताः पूर्वैः ।

सप्राप्य तत्पदपथं करवाणि शेटकौतुकं (?) प



We cite here a few examples :—

यदि भवति जलादुलकलका मौतखाने

सततमहितभाषी गुह्यरुक् स्त्रीसुखोनः ।

मुतफकिरबदामे जोहरी सोऽथ जख्मी

कमफहममनः स्याल्लागरोऽसृग्विकारैः ॥३४॥

If the planet *Maṅgala* or *Mars* is in the eighth house or *Rās'i*, the person in question talks rudely, suffers from venereal diseases and proves wretched from the point of view of conjugal love. He indulges in worrying for nothing but remains alert all along. Further, he suffers from sores, lacks intelligence, and becomes physically weak owing to anaemia, itches or similar diseases.

Here the word *Jalādulkalkaka* means *Mars*; *Mautakhāna* means the eighth house on the Zodiac; *Jauhari* an expert; *Jakhami* with a wound; *Kamphaham* a man dull in intellect.

तवंगरश्चात्मजसौख्ययुक् स्यादानाग्रणीभूँपप्रियस्सिपाही ।

सर्दारकः पाकदिलो दवीरुलकलको यदा याप्ति-

मकान-गः स्यात् ॥४९॥

If the planet *Mercury* or *Budha* stays in the eleventh house on the Zodiac, the person in question becomes wealthy, famous for fighting, a leader and endowed with a golden heart.

Here the Persian word Dabīrulkalka means Budha or Mercury, Yāptimakān means eleventh house, Tabāngar rich, Sipāhī a soldier, Sardāraka a leader, Pākadila endowed with a golden heart.

गाफिलो बहुपराक्रमयुक् स्यान्मानवः परुषवाक् च बखीलः ।

पालको भवति श्रष्टजनानां मुश्तरी यदि बिरादरखाने ॥५३॥

If the Jupiter or Brihaspati is in the third astronomical house, the person in question tends to become idle, but exertive in nature, talks rudely, is niggardly in expenses but at the same time, cares for the maintenance of the greatest.

Here Gāphila means idle, Bakhila miser, Mus'tarī Jupiter and Birādarakhān third house (on the Zodiac).

Then we give two examples in this connection from the section on Rājayoga :—

यदा मुश्तरी कर्कट वा कमाने यदा चश्मखोरा

जमी वासमाने ।

तदा ज्योतिषी क्या लिखे क्या पढेगा हुवा बालका बादशाही

करेगा ॥१४॥

If *Jupiter* or *Brhaspati* be in the Karkata house or the house of wealth and *S'ukra* be in the tenth place, then that particular babe need not await for the decision of the astrologer (literally

what would the astrologer read or write for him ?), he is bound to become a King.

यदा चश्मखोरा भवेद् हृत्तखानी शशी दोस्तखाने
मिरीखोश्च नक्रे ।

सुरत्(?)कमालो नरो दीनदारो गनीमप्रहन्ता जहानप्रचण्डः ॥२३॥

If the blind (rather one-eyed) planet, i. e., S'ukra or Venus be in the seventh house and the moon be in the house of the friend i. e. the fourth house and Mars be in the Makara Rās'i, then the person in question obtains fame and beauty, develops a holy temperament, destroys hostile army, and becomes very majestic.

Here the words Cas'amkhorā, i.e., blind, Hapta standing for Sapta, Dostakhānā meaning the house of the friend, Mirīkha or Mars, Surat, Kamāl, Dinadār, Ganīma and Jahān are Persian words, used freely in a work in Sanskrit—evidently, for popularising astrology to people at large.

These Rāja-Yoga verses exhibit a preponderance of Hindusthānī Words. This is probably purposed ; people with an inherent tendency to know about their future affluence are likely to appreciate these verses more in their mixed colloquial garb than otherwise.



We have a fairly big literature on the ordinations of planets upon Human Destiny passing under the names Kheta-siddhi, Kheta-Kutūhala, etc. This is an important Literature that developed with rapid strides during Muslim Rule in India. Unfortunately, modern scholars have been till now apathetic to this interesting subject; but it is now time when some of the leading works on the subject as mentioned below be critically edited and properly studied so that we may have a real and unfailing peep into an unknown, and apparently mysterious, new world :—

1. खेट-कुतूहल by सुरजित् ; 2. खेट-कर्म by भास्कर, 3. खेट-कृति by राघव, 4. खेट-चिन्तामणि ; 5. खेट-तरङ्गिणी ; खेट-पञ्चाङ्ग ; 6. खेट-पीठमाला by आपदेव ; 7. खेट-प्लव by काशीराज ; 8. खेट-बोध by कोणेरिन् ; 2. खेट-भूषण by रामचन्द्र ; and 10. खेट-सिद्धि by दिनकरभट्ट ।

Amongst these works the Kheta-kautuka of Nawab Khān Khānān is of outstanding merit. Further details about this literature and the relative importance of the Kheta-kautuka will be found in my work Muslim Patronage to Sanskrit Learning, Vol. II. We, however, edit here only the Text, and also give the Translation of it with notes in Appendix I.

अथ खेटकौतुकम्

[नबाब खानखान आब्दुर रहीम विरचितम्]

यत्पदपङ्कजरेणोः प्रसादमासाद्य सर्वभुवनेषु ।
प्रणमामीष्टसुमृति तामहममराः प्रभुत्वमपि यान्ति ॥१॥
फारसीयपदमिलितग्रन्थाः खलु पण्डितैः कृताः पूर्वैः ।
सम्प्राप्य तत्पदपथं करवाणि खेटकौतुकं¹ पद्यैः ॥२॥

अथ लग्नस्थसूर्यफलम्—

लग्नगः सम्शखेटस्तदा लागरः कामिनीदूषितो दुष्प्रजो वै यदा ।
पण्यरामारतो राशिमीजान्गतो मानहीनोऽथ हीर्ष्यी विद्वष्टिः पुमान् ॥३॥

द्वितीयभावस्थसूर्यफलम्—

यदा चङ्मखाने भवेदाफताबस्तदा ज्ञानहीनोऽथ गुस्सर्वमुद्दाम् ।
सदा तङ्गदिल्शाख्तगो द्रव्यहीनः कुवेषो गदी स्याद् बेहोशो² दिवासाम् ॥

(1) The vesse is composed in Gīticchandās, having 30 mātrās (12+18) in the first half and 30 mātrās in the 2nd half (12+18). The metre, as at present, is defective—there are only 17 mātrās instead of 18. “Kheṭa-kutūhalam” makes the metre perfect.

(2) The metre in this verse is Bhujanga-prayāta. The 4th Pāda is defective; “bihośo” in stead of behośo would make it all right.



तृतीयभावस्थसूर्यफलम्—

यदा सम्शखेटस्तृतीयस्थितो नेककर्दानीरोगो हि शीरीसखुन्³ ।
सदा मोदते रम्यसीमन्तिनीभिः सवारो धनाढ्यो हि निःकोपशन्⁴ ॥१॥

चतुर्थभावस्थसूर्यफलम्—

यदा मादरागारगः सम्शखेटः सुखी नो हि शंसः परेशानकः स्यात् ।
सदा म्लानचित्तोऽथ वेश्यारतो वा तथा जायते बेखुशी हिर्जगर्दः ॥६॥

पञ्चमभावस्थसूर्यफलम्—

अक्लखाने यदा सम्शखेटस्तदा मानवो मानहीनः सदा जाहिलः ।
स्वल्पसङ्गप्रजश्चौर्यचिन्ताधियुग् गुस्स्वरो धर्मकार्ये सदा काहिलः ॥७॥

षष्ठभावस्थसूर्यफलम्—

यदा मर्जखाने भवेदाफताबो जलीलो गनी खूबरोहं अवाचः ।
सदा मातृपक्षोद्धृतस्यायलब्धिनिरोगो नरः शत्रुमर्दी तदा स्यात् ॥८॥

सप्तमभावस्थसूर्यफलम्—

यदा सम्शखेटः स्मरस्थानगश्चिन्तया व्याकुलो ना भवेत्कामुकः⁵ ।
सदा क्षीयते कामिनीभिर्महावज्रको युद्धभूमौ चलोजम्बरः⁶ ॥९॥

अष्टमभावस्थसूर्यफलम्—

यदा सम्शखेटो भवेन्मौतखाने मुशाफिर्विशे चुत्तृषापीडितो हि ।
सदोद्योगहीनो महालागरः स्वीयदेशं विहायान्यदेशाटनः स्यात् ॥१०॥

नवमभावगतसूर्यफलम्—

रवौ वेषखाने प्रसिद्धः सुखी मानवश्चान्यवित्तैरलं शोभते ।
विघ्नवृन्दैर्युतो मातृपक्षात् सुखं नो धनाढ्यो यदा जायते वोच्चगः ॥११॥

(3-6) Metre defective.



दशमभावस्थसूर्यफलम्—

रवौ शाहखाने धनाढ्यो वफारस्तदा मोदते वाजिवृन्दैः सुखी च ।
महीपान्तिकी नेककिर्दा सुशीलो जमीले पितुः सौख्यमल्पं भवेद्वै ॥१२॥

एकादशभावस्थसूर्यफलम्—

यदा याफितखाने भवेत्सम्शखेटः सुवेषो धनी वाहनाढ्योऽल्पशीलः ।
सुयोषः शुभौकाः सिपाही सलाही सविर्गीतगाने सुनेत्रोऽपि शिर्दार ॥

द्वादशभावस्थसूर्यफलम्—

यदा खर्चखाने भवेत् सम्शखेटस्तदा कम्पनिर्मानहीनो नरः स्यात् ।
अहल्लखर्चकः सत्क्रियो वा शरारत्पनाहः सदा पीड्यतेऽङ्गेषु रोगैः ॥१३॥
इति तन्वादिभावस्थसूर्यफलम् ।

अथ लग्नस्थचन्द्रफलम्—

जवर्कगार्यदाङ्गगस्तवङ्गरः सुरुपवान् ।
सुधीः सुखी नरो भवेद्विलोमगश्च तन्न हि ॥१४॥

द्वितीयभावस्थचन्द्रफलम्—

कमर्यदा धनालये धनी दमी प्रियंवदः ।
विदूषको नरो भवेद्बलान्वितो यकी नरः ॥१५॥

तृतीयभावस्थचन्द्रफलम्—

कमविलाधशालये नरो हि वा मुरौवतः ।
सदा बली च साविरः सुकर्मकृद्यदा भवेत् ॥१७॥

चतुर्थभावस्थचन्द्रफलम्—

कमर्यदाम्बुगेहगः सखी मुर्करवः प्रभुः ।
भवेन्नरश्च मञ्जिरी वदा बुधः सुभाग्यवान् ॥१८॥



पञ्चमभावस्थचन्द्रफलम्—

कमर्यदेन्नगोहगः स गुल्फरु भवेन्नरः ।
बलान्वितो हि पादकी नदिल्पिशर्मकानगः ॥१६॥

षष्ठमभावस्थचन्द्रफलम्—

काललो विपक्षपक्षपीडितो हि बद्धशकल ।
लागरः कमर्भवेद्विपौ यदा नरः सरुक् ॥२०॥

सप्तमभावस्थचन्द्रफलम्—

जन्मकामगः कमर्यदा भवेन्नरो भृशम् ।
गुल्फरु यशी गनी यशः करोत्यहनिशम् ॥२१॥

अष्टमभावस्थचन्द्रफलम्—

उमर्गृहे कमर्यदा नरो भवेत्सदाऽऽमयी ।
बहिर्जगुर्द गुस्सवर्ष देशमुक् च निर्दयी ॥२२॥

नवमभावगतचन्द्रफलम्—

नशीबखानगः कमर्मुर्ईशसंज्ञकं नरम् ।
मुतस्मविलच आमिलं सिकम्पुकं करोति वै ॥२३॥

दशमभावस्थचन्द्रफलम्—

कमर्यदा गृहाश्रितो हि हम्जवारकं नरम् ।
तवङ्गरं च कामिलं करोति वै च साविरम् ॥२४॥

एकादशभावस्थचन्द्रफलम्—

धनाधिपश्च खूरु सखी सुबुद्धिपुङ्गरः ।
शिरीसखुन् विदूषको भवेद्यदा कमर्भवे ॥२५॥



द्वादशभावस्थचन्द्रफलम्—

व्ययालये कमर्यादा भवेत्किरीह चक्ष्मखन् ।
विरोधनश्च खिद्यमनाप्यकीर्तिमान् हि उष्ट्रघः ॥२६॥

इति चन्द्रफलम् ।

अथ लग्नस्थमङ्गलफलम्—

यदि भवति मिरीखो लग्नगः खिद्यमनाक्स्या-
द्रधिरप्रभवरोगैः पीडितो मुपितसश्च ।
सकलजनविरोधी हासिलो लागरो ना
जनुषि खलु वियोगी दारपुत्रैर्हमेशः ॥२७॥

द्वितीयभावस्थमङ्गलफलम्—

यदि भवति मिरीखश्चक्ष्मखाने बेहोशः ५
सुतधनसुखदारैर्वर्जितः शूरगः स्यात् ।
नसनयमुतफकिर्हीनशक्तिर्बदर्दः
खलजनमबुद्धिर्मानवः कर्जदारः ॥२८॥

तृतीयभावस्थमङ्गलफलम्—

जरशुतुरजदाहिरत्नतम्बूकनातैः
सहजविमतिरोगैः संयुतोऽसंयुतश्च ।
यदि भवति मिरीखः खूबरो वा मुखैश्च
वजरफिवरसंज्ञः स्याद्विरादगृहे ना ॥२९॥

(5) This should be बिहोशः for the sake of metre.



चतुर्थभावस्थमङ्गलफलम्—

पदकरजविराड्वै नो तनूत्थं सुखं च
समरधरधरायां धैर्ययुन्धी धनीनः ।
खरयुशनक वेदर्दं कर्जमन्दो हमेशः
प्रभवति च मिरीखो दोस्तखाने नरश्चेत् ॥३०॥

पञ्चमभावस्थमङ्गलफलम्—

कमफहमतदाना अक्तखाने मिरीखः
पिशरजर वजीरञ्जेस्त दर्खानये स्यात् ।
अनिलकफजरोगैर्व्याकुलो वेसुरौवत्
गुसवर बद-अक्तश्चोदरव्याधियुक् स्यात् ॥३१॥

षष्ठभावस्थमङ्गलफलम्—

रिपुजनपरिहन्ता खूबरो हम्जवान् स्या-
ज्जशनजरजलालैर्युङ् नहेवानजातः ।
यदि भवति मिरीखो मर्जखाने कदर्दान्
कृतकुलजननोखो मातृपक्षे कुठारः ॥३२॥

सप्तमभावस्थमङ्गलफलम्—

कमशाहवत किर्यांवश्चबेरो नहि स्या-
ज्जिहिल जुलुमजङ्गैर्युङ् न चाऽल्पः खमाणे ।
तनुधनगमवेश्मस्त्री-सुखैर्वजितोऽङ्गो
भवति यदि जलादुल्कल्को जन्मकाले ॥३३॥

अष्टमभावस्थमङ्गलफलम्—

यदि भवति जलादुल्कल्को मौतखाने
सततमहितभाषी गुह्यरुक्स्त्रीसुखोनः ।



मुतफकिरबदामे जौहरी सोऽथ जखमी
कमफहममनः स्यात्तागरोऽसृग्विकारैः ॥३४॥

नवमभावस्थमङ्गलफलम्—

नरपतिकुलमान्यः संलभो वन्दनादौ भवति यदि जलादुल्कल्को वस्तुखाने ।
परयुवतिरतः स्यान्मानवो भाग्यवान् वै पुरजसुखमुसिद्धो हिर्जगदश्च लेखः ॥

दशमभावस्थमङ्गलफलम्—

फुरफितरितसंज्ञः काबिलो नेककिर्दा-
नयसमरिह लोके पूजितः साहसी च ।
मिहिरजरजलालञ्जारजेवर्युतो ना
भवति यदि मिरीखः शाहखाने सखी स्यात् ॥३६॥

एकादशभावस्थमङ्गलफलम्—

जरमखमलमज्ज्याजर्कशीसाहिबीभि-
स्तुरगरथपदात्यैर्युग्जनश्चारिहीनः ।
यदि भवति जलादुल्कल्को याप्तिखाने
मदनसमरदत्तः पण्डितः सत्यगन्ता ॥३७॥

द्वादशभावस्थमङ्गलफलम्—

यदि भवति मिरीखः खर्चाखाने गतश्च
स्वजनहृदयभेत्ता कर्कशैर्ना वचोभिः ।
महमहवज्जुल्मी साहिदोबेधनः प्राग्
जठरदहनदर्पो नुर्हमेशः परेशान् ॥३८॥

इति भौमफलम् ।



अथ लग्नस्थबुधफलम्—

साहब सवारो जितखूबरोमा तुतारदः साहबहिम्मतश्च ।

ताले भवेच्चेत्सततं विनीतो दानी चिरं चात्मजसौख्ययुक् स्यात् ॥३६॥

द्वितीयभावस्थबुधफलम्—

शीरींसखून् दानिशवर्गनीचतवङ्गरः स्याद्यदि चरमखाने ।

उतारदो ना स्वजनानुरक्तो भवेद्विनीतः शुभकृत्यमेति ॥४०॥

तृतीयभावस्थबुधफलम्—

मुरौवती साहबदर्दसंज्ञः प्रभूतमित्रः प्रमदाप्रियश्च ।

उतारदश्चेन्नशरोयशीयुंखोनो भवेन्ना खुशरो हमेशः ॥४१॥

चतुर्थभावस्थबुधफलम्—

पुष्टोऽनपत्योऽथ स वै यथेच्छो दानीश्चरो गीतप्रियः सखी च ।

उतारदः स्याद्यदि दोस्तखाने शीरींसखुन्कार्यगते मृषी च ॥४२॥

पञ्चमभावस्थबुधफलम्—

सुतान्वितः सुररफितद्भवेन्ना युतारदः स्याद्यदि अक्लखाने ।

दानाग्रणीः साविरसंज्ञकश्च शिगूफुरूसाहबहिम्मतश्च ॥४३॥

षष्ठभावस्थबुधफलम्—

बेरो नरः स्यान्नसिद्धा विधानो बद्खुल्ककः काहिलजाहिलोऽपि ।

बंदूंमकाने हि भवेदबीरुल्कल्को यदा मांधविपक्षयुक् चेत् ॥४४॥

सप्तमभावस्थबुधफलम्—

तालेवरः सत्यवचा मुसाहिब परोपकारी जनखूबरी च ।

उतारदः स्याद्यदि सप्तमे च भवेन्नरः काबिल वा मुरौवतः ॥४५॥

अष्टमभावस्थबुधफलम्—

उमर्दराजः सुतरां सगर्वमेकं पुरं पार्थिवलब्धचित्तम् ।
बेरो विधानं हि नरं प्रकुर्यादुतारदो मार्गमकानगश्चेत् ॥४६॥

नवमभावस्थबुधफलम्—

दानीश्वरः सत्यगुरुल्लपेतः खुश्री गनी धर्मपरस्तवङ्गरः ।
यदा दवीरुल्लकलो नशीबखाने भवेत्स प्रथितः शुभङ्करः ॥४७॥

दशमभावस्थबुधफलम्—

साहब् जलालो मुतमौवलः(?) स्यान्नरेन्द्रमुख्यः शुभकर्मकृन्ना ।
शीरींसखुन्साहबदर्दसंज्ञश्चोतारदश्चेत्खलु शाहखाने ॥४८॥

एकादशभावस्थबुधफलम्—

तवङ्गरश्चात्मजसौख्ययुक्स्याद्दानाप्रणीभूर्पप्रियस्सिपाही ।
सर्दारकः पाकदिलो दवीरुल्लकलो यदा याफितमकानगः स्यात् ॥४९॥

द्वादशभावस्थबुधफलम्—

नापाक्जनैश्चारुगुणैरुपेतो वेतालकः कम्शदवर्बददेः ।
उतारदः स्याद्यदि खर्चाखाने भवेद्विरीसोपि च गर्दवर्दः ॥५०॥

इति बुधफलं समाप्तम् ।

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अथ लग्नस्थगुरुफलम्—

मुश्तरी यदि भवेदिह ताले साहिबः खुशदिलो मनुजः स्यात् ।
आमिलः पुरुसखुन् सिरदारः फारसो ह्यकविरो महबूबः ॥५१॥

द्वितीयभावस्थगुरुफलम्—

मुश्तरी यदि भवेज्जरखाने बूजरुगः परमपुण्यमतिस्स्यात् ।
कामिलः कनकसूनुयुतश्च खूवरो हि मनुजो जरदारः ॥५२॥

तृतीयभावस्थगुरुफलम्—

गाफिलो बहुपराक्रमयुक् स्यान्मानवः परुषवाक् च वखीलः ।
पालको भवति श्रेष्ठजनानां मुश्तरी यदि विरादरखाने ॥१३॥

चतुर्थभावस्थगुरुफलम्—

अश्वजर्जरकशीरथफीलैर्युग्जनः प्रियतमः खलु राज्ञः ।
मुश्तरी यदि भवेद्धि चहारुम्खानये सकलसौख्ययुतः स्यात् ॥१४॥

पञ्चमभावस्थगुरुफलम्—

पण्डितः पुरुरदद् आयः पुत्रपौत्रसहितो महबूबः ।
मुश्तरी यदि भवेत्फरजन्दस्यालये न मनुजो जरदारः ॥१५॥

षष्ठभावस्थगुरुफलम्—

काहिलश्च बहुरोगयुतश्च मानवो वदसखुन्दशिल्कः ।
मुश्तरी यदि भवेद्रिपुखाने मातुलादिभवसौख्यविहीनः ॥१६॥

सप्तमभावस्थगुरुफलम्—

फाजिलः सुखयुतः सुविनीतो हम्जवाक् च रमणीसुखयुक्तः ।
फारसश्च चतुरः किल ना स्यान्मुश्तरी यदि भवेज्जनखाने ॥१७॥

अष्टमभावस्थगुरुफलम्—

बेदिलश्च परदेशरतश्च जाहिलः खलु नरः सगदश्च ।
मुश्तरी यदि हि हस्तभखाने गुस्वरः किल भवेज्जनमस्तः ॥१८॥

नवमभावस्थगुरुफलम्—

हजूरते च खुशपीरजवांश्च खूबरो बहुसुखी च मुशीरः ।
आमिलश्च यदि यस्तमखाने मुश्तरी प्रविभवेत् खलु यस्य ॥१९॥

दशमभावस्थगुरुफलम्--

पालकीजलजवाहिरफीलः संयुतो विविधवस्त्रविशालैः ।

मुश्तरी भवति शाहमकाने साहवः खलु नरो नसरः स्यात् ॥६०॥

एकादशभावस्थगुरुफलम्--

साविरः शुभतनुर्जरदारः फारशी बहुपराक्रमयुक् स्यात् ॥६१॥

काबिलश्च यदि याफितमकाने मुश्तरी प्रविभवेत्खुशारी स्यात् ॥६१॥

द्वादशभावस्थबृहस्पतिफलम्--

मुफिलसः कमफहम् गतलज्जो बदसखुंश्च रणभूतलचिन्तः ।

काहिलश्च यदि खर्चमकाने मुश्तरी भवति ना बदफैलः ॥६२॥

इति बृहस्पतिफलं समाप्तम् ।

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अथ लग्नस्थशुक्रफलम्--

अव्वलखाने जोह्वा महवूवं मुकरवं नृपतिम् ।

दानिश्मन्दं मनुजं जरदारं जनखूबरो प्रकुरुते ॥६३॥

द्वितीयभावस्थशुक्रफलम्--

शीरींसुखुन् मनुष्यं जरजेवर्जर्कशीशालैः ।

यक्मिहरा जरखाने जोह्वा कुरुते च सद्भजं दत्तम् ॥६४॥

तृतीयभावस्थशुक्रफलम्--

जोह्वा भवति बिरादरखाने चेन्मानवो जातः ।

जोरावरो हरीशः सालस्यः सानुजः साश्वः ॥६५॥

चतुर्थभावस्थशुक्रफलम्--

ऐयाशो मालदारो नेकीकारश्च फारसश्चेत्स्यात् ।

जोहरा दोस्तमकाने भवति मनुष्यः प्रियंवदश्चाढ्यः ॥६६॥

पञ्चमभावस्थशुक्रफलम्—

दानीश्वरो मनुष्यः सुतधनधान्यैश्च संकुलो यस्य ।

जोहरा पञ्चमखाने भवति यदा हि महीपतेः प्रीतिः ॥६५॥

षष्ठभावस्थशुक्रफलम्—

यारोनः कस्सहवद् बेददो जाहिलो जातः ।

खलु जोहरा हि दुश्मनखाने वै बेदिलो भवति ॥६६॥

सप्तमभावस्थशुक्रफलम्—

साहबदर्दः कुशलः सकलकलासु फारसो ना स्यात् ।

जोहा हप्तमखाने स्त्रीजनचित्ताशुरञ्जको भवति ॥६७॥

अष्टमभावस्थशुक्रफलम्—

मगरूरो बदखुल्कः स्त्रीधनसौख्यैश्च वर्जितो मनुजः ।

हत्तमखाने जोहरा भवति वितृप्तं मनो न संग्रामे ॥७०॥

नवमभावस्थशुक्रफलम्—

नेकीकारः सुभगः खुशरो दानी च मानवो जोहरा ।

बख्तमकाने मुर्ताज् नशरश्च मज्जिलसी भवति स इति ॥७१॥

दशमभावस्थशुक्रफलम्—

दरांकोजरदारः पितृगुरुभक्तश्च काविलो मनुजः ।

जोहा शाहमकाने भवति मुशीरश्च साहबो वा स्यात् ॥७२॥

एकादशभावस्थशुक्रफलम्—

जरदारं महबूबं सिर्दारं वा मुरौवतं मनुजम् ।

यापितमकाने जोहरा मईशं पुरुदतं कुरुते ॥७३॥



द्वादशभावस्थशुक्रफलम्—

साहवखर्चो बदकार् कमसहश्च मानवो ह्युदितः ।
बदञ्चकः किल जोह्रा खचमकाने हि गुस्वरो भवति ॥७४॥
इति शुक्रफलं समाप्तम् ।

अथ लग्नस्थशनिफलम्—

ताले यदि स्याज्जुहलो बद्ञ्चकश्च लागरो मनुजः ।
शठकम्बुरुं बोदलः वाममतिपूर्णाः प्रमुर्भवति ॥७५॥

द्वितीयभावस्थशनिफलम्—

यावागो बद्हालः कोतोदत्तश्च गुस्वरो जोह्लः ।
जरखाने यदि मनुजो नाढ्यः परदेशगश्चापि ॥७६॥

तृतीयभावस्थशनिफलम्—

जोरावरो यशीलः खुशदाना च मानवः सभ्यः ।
अनुचरवृन्दसमेतो भवति यदा वै विरादरे जोह्लः ॥७७॥

चतुर्थभावस्थशनिफलम्—

मुतफकिरो बेहोशः परितप्तो मानसो जोह्लः ।
मादरखाने यदि स्यात् कमजोरश्च लागरो भवति ॥७८॥

पञ्चमभावस्थशनिफलम्—

बदञ्चको मुतफकिरः सुतसुखरहितश्च काहिलो मनुजः ।
जोह्लः पञ्चमखाने कोतह् देहश्च जाहिलो भवति ॥७९॥

षष्ठभावस्थशनिफलम्—

दानीश्वरं जलीलं जनयति मनुजं मुकर्म्मं नृपतिम् ।
निर्जितवैरिसमूहं दुश्मन्खाने स्थितो जोह्लः ॥८०॥



सप्तमभावस्थशानिफलम्—

बदरो जनः कृशाङ्गः कम्पहमश्च मानवो हिर्जः ।
जानो वा स्याज्जोह्नी हस्तुमखाने यदा भवति ॥८१॥

अष्टमभावस्थशानिफलम्—

बीमारश्च हरीशो दगालबाजश्च दोजखी मनुजः ।
जोहल्हस्तुमखाने भवति वखीलः कृपालसो भीरुः ॥८२॥

नवमभावस्थशानिफलम्—

बख्तवुलन्दः श्रीमान् शीरीसखुनश्च मानवो यदि वै ।
जोह्लो बख्तमकाने बेतालश्च हि कृपालुरपि भवति ॥८३॥

दशमभावस्थशानिफलम्—

शाहमकाने जोहलच्चेषु दशापते च मानवः शाहः ।
अथवा भवेन्मुशीरः खुशखुल्कः सुकृती गनी नेही ॥८४॥

एकादशभावस्थशानिफलम्—

साहबदर्दो नेकः शीरीसखुनस्तवङ्गरो ना स्यात् ।
याप्तमकाने जोहल ईशाः साबिरो रिपुहन्ता ॥८५॥

द्वादशभावस्थशानिफलम्—

तँगहालो बदफेलः पापासक्तश्च मुफिलसो मनुजः ।
जोह्लः खर्चमकाने भवति हरीशः कृपालुरैव स्यात् ॥८६॥

इति शानिफलं समाप्तम् ।

अथ लग्नस्थराहुफलम्—

अव्वलखाने यदा रासः खिस्मनाकश्च काहिलः ।
मनुजः स्वार्थकता स्याद्बवेद्वेरोतु जाहिलः ॥८७॥



द्वितीयभावस्थराहुफलम्—

कृजीवाहासिदरासो मालखाने च मुफिलसम् ।
करोति मनुजं वाऽन्यदेशे धनसमन्वितम् ॥८८॥

तृतीयभावस्थराहुफलम्—

पाकः शाहबलः स्याद्वै नेकनामी गनी सखी ।
शीयुमखाने यदा रासः प्रभवेन्मनुजो धनी ॥८९॥

चतुर्थभावस्थराहुफलम्—

रासश्चेद्दोस्तखाने स्यात् परेशानो मुसाफिरः ।
नादानोऽपि च वादी च सौख्यहीनो विपन्नकः ॥९०॥

पञ्चमभावस्थराहुफलम्—

पिसरखाने स्थितो रासः पुत्रसौख्यविवर्जितम् ।
बेहोशं दर्दशिकमं नादानं कुरुते नरम् ॥९१॥

षष्ठभावस्थराहुफलम्—

म्लेच्छावनीशाद्द्रव्यातिर्दिलं च साहबं नरम् ।
बदखाना[व]स्थितो रासः करोति रिपुसंक्षयम् ॥९२॥

सप्तमभावस्थराहुफलम्—

हिर्जगर्दश्च बेतालो गुस्वरो वदजनो भवेत् ।
हफ्तमखाने यदा रासः कलही मनुजस्तदा ॥९३॥

अष्टमभावस्थराहुफलम्—

हस्तमखाने यदा रासः शरीरी स्यान्मुशाफिरः ।
वेदीनः खिदमनाकः स्याद् वदकारश्च मुफिलशः ॥९४॥



नवमभावस्थराहुफलम्—

बख्तखाने यदा रासः प्रभवेन्मनुजस्तदा ।
जवाहिर्जर्कशीयुक्तः साहबः सौख्यवान्नरः ॥६५॥

दशमभावस्थराहुफलम्—

रासो बादशाहखाने भवेज्जोरावरो गनी ।
विपक्षपक्षरहितो मुईशः पुर्तखदतः ॥६६॥

एकादशभावस्थराहुफलम्—

याफ्तखाने भवेद्रासो जायते नहि साहबः ।
वेकारश्च कर्जमन्दः कलही मनुजस्तदा ॥६७॥

द्वादशभावस्थराहुफलम्—

रासः स्थितो यदा यस्य खर्चखाने भवेत्तदा ।
कलहप्रियवेकारः कर्जमन्दश्च मुफिलशः ॥६८॥

इति राहुफलं समाप्तम् ।

अथ सर्वभावस्थकेतुफलम्—

यस्मिन्भावे फलं यद्धि राहोः प्रोक्तं शुभाऽशुभम् ।
तद्वदेव विजानीयात्तत्रैव शिखिनः फलम् ॥६९॥

इति ग्रहाणां द्वादशभावफलानि ।



अथ राजयोगाध्यायः

यदा माहतावो भवेन्मालखाने मिरीखोऽथवा मुश्तरी बस्तखाने ।
 अतारिद् विलग्ने भवेद्वस्त्रापूर्णो भवेद्दानदारोऽथवा बादशाहः ॥१॥
 भवेदाफतावो यदा षष्ठखाने पुनर्देत्यपीरोऽथ केन्द्रे गुरुर्वा ।
 सुजातः शुतर्फीलताज्याहयाढ्यो जरीजर्जरावस्यदातश्चिरायुः ॥२॥
 यदा चस्मखोरा भवेद्दोस्तखाने ततो मुस्तरी दोस्तखानेऽथ लग्ने ।
 अतारिद्धनस्थो बृहत्साहिबी स्याद् बृहद्(?) पमखमलखजानासुपूर्णाः ॥३॥
 तृतीये भवेदाफतावस्य पुत्रो यदा माहतावस्य पुत्रो विलग्ने ।
 भवेन्मुश्तरी केन्द्रखाने नराणां बृहत्साहिबी तस्य ताले रुजुः स्यात् ॥४॥
 यदा मुश्तरी पञ्चखाने मिरीखो यदा बस्तखाने रिपौ आफतावः ।
 नरो वा अकूफो भवेत्कुञ्जेशो बृहद्रोशनो वाहिनीवारणाढ्यः ॥५॥
 अतारिद् विलग्ने सुखे माहतावो गुरुर्बस्तखाने तमो लाभखाने ।
 जहानस्य खूबी भवेन्नकबस्तः खजाना गजाढ्यो मुलुक्साहिबी स्यात् ॥
 यदा देवपीरो भवेद् बस्तखाने पुनर्देत्यपीरोऽथवा स्वप्नखाने ।
 अतारिद्विलग्ने तृतीये मिरीखः शनिर्लाभखाने नरः काबिलः स्यात् ॥७॥
 हमल्माहतावो व्यये आफतावो यदा मुश्तरी केन्द्रखाने त्रिकोणे ।
 भवेन्मानवो देवतेजस्कराढ्यो बृहत्साहिबी बस्तखूबी कमालः ॥८॥
 खजानागजाढ्यो भवेत्तजस्कराढ्यो जहानप्रियो मुश्तरी जायखाने ।
 मिरीखोऽथ लामे बुधः पञ्चखाने शनिः शत्रुखाने नरः काबिलः स्यात् ॥

कमर् केन्द्रखाने शनिः शत्रुखाने त्रिकोणेऽथवा मुश्तरी चश्मखोरा ।
 स जातो नरः साविरो सद्गुणज्ञो भवेच्छायरो मालदारोऽथ खूबी ॥
 मिरीखोऽथवा खेशशस्तौलिखाने गुरुमीतराशौ जया माहतावः ।
 भवेज्जन्मकाले यदा चश्मखोरो जुलीखप्रहर्ता जहानप्रचण्डः ॥११॥
 धनस्थे कुमुद्वन्धुषष्ठे रविः स्यात् सख्योमि विच्चेति विद्वान् कविश्च
 बृहत्सावरी शालमख्[म]लब्रनातः शुतुर्फीलफानूसतम्बूकनातः ॥१२॥

आयुखाने चश्मखोरा मालखाने च मुश्तरी ।

राहु जो पैदामकाने शाह होवे मुल्कका ॥१३॥

यदा मुश्तरी कर्कटे वा कमाने यदा चश्मखोरा जमी वासमाने ।
 तदा ज्योतिषी क्या लिखे क्या पढ़ेगा हुवा बालका बादशाही करेगा ॥
 यदा चश्मखोरा भवेल्लग्नखाने तदा मुश्तरी बख्तखाने विलग्नान् ।
 स जातः शुतुर्फीलजातीहयाढ्यो जरीजर्जरी वक्तदाता चिरायुः ॥१५॥

आफताबो मालखाने यस्य जन्मनि च ध्रुवम् ।

सकलरोजीमुश्किलं पढ़ें फांके मुफ्लिसम् ॥१६॥

आयुखाने चश्मखोरा मालखाने मुश्तरी ।

सबाबखाने चन्द्रदीदम् बादशाहम्बर्बरी ॥१७॥

हमल् आफताबो वृषे माहताबो यदा मुश्तरी केन्द्रखाने त्रिकोणे ।
 भवे मानवो दौलतो लश्कराढ्यो बृहत्साहिबी तस्य खूबी कमालः ॥१८॥
 हमल् आफताबो वृषे माहताबस्त्रिकोणेऽपि वा मुश्तरी चश्मखोरा ।
 नरो जायते राहरासन् गुणज्ञो भवेच्छायरो मालदारोतिखूबी ॥२०॥

यदा मुश्तरी कर्कटे वा कमाने भूषे खेटपुत्रो वसेत्कारखाने ।

समं वीक्षते खूबखेटाः समस्ता भवेन्मदर्वं दर्दयन्तु दयालुः ॥२१॥

यदा भाग्यमालिक भलेघर पडै कमाकर सुदौलत खजाने भरै ।

करैंगे जबखशी अमीरी सुफल वजीरी अमीरी करै बेफिकर ॥२२॥

यदा चश्मखोरा भवेद् हफ्तखाने शशी दोस्तखाने मिरीखोऽथ नक्रे ।

सुरत(?)कमालो नरो दीनदारो गनीमप्रहन्ता जहानप्रचण्डः ॥२३॥

जमीजोऽथ नक्रे शनौ मौतखाने गुरौ माहराशौ जरे माहताबः ।

भवेज्जन्मकाले नरो वा उदारो गनीमप्रहन्ता जहानप्रचण्डः ॥२४॥

यदा मुश्तरी केन्द्रखाने त्रिकोणे यदा बख्तखाने रिपौ आफताबः ।

अतारिद् विलम्बे नरो बख्तपूर्णस्तदा दीनदारोऽथवा बादशाहः ॥२५॥

[इति खेटकौतुकं समाप्तम् ॥]

—०:❀:०—



The Contents of the Kheta-Kautuka are as follows :—

Verse 1 : Worship of Iṣṭamūrti

Verse 2 : Introductory verse

VS. 3-14 : Human destiny as ordained under the influence of the sun upon different Bhāvas.

„ 15-26 : Human destiny as ordained under the influence of the moon upon different Bhāvas.

„ 27-38 : Human destiny as ordained under the influence of Mars upon different Bhāvas.

„ 39-50 : Human destiny as ordained under the influence of Mercury upon different Bhāvas.

„ 51-62 : Human destiny as ordained under the influence of Jupiter.

„ 63-74 : Human destiny as ordained under the influence of Venus.

„ 75-86 : Human destiny as ordained under the influence of Saturn.

„ 87-98 : Human destiny as ordained under the influence of Rāhu.

Verse 99— Human destiny as ordained under the influence of Ketu.

Verse 1-25 : Rāja-Yogādhyāya.*

* For further details, see Appendix I, Translation and Notes on Kheta-kautuka of Khān Khānān Abdur Rahim.

CHAPTER V

(1) SANSKRIT WORKS ON KHAN KHANAN

ABDUR RAHIM

(1) Jataka-Paddhaty-Udaharana

Khān Khānān was very much interested in Astronomy and Astrology as is evident from his own work “Kheṭa-kautuka.” As a matter of fact, all the Muslim rulers, nobles, and chiefs took a great interest in Astrology, in particular. Nawab Khān-Khānān used to be constantly surrounded by Hindu Poets, Philosophers, Astrologers and so on. S’rīkṛṣṇa Daivajña was, during the life-time of Khān Khānān, the King among Astrologers and therefore, it is no wonder that he took a great interest in forecasting the future life of the son of Bairām Khān, Khān Khānān of Akbar the great. The printing of our critical edition of the Jātaka-paddhaty-udāharaṇa i.e. the Horoscope of Khān Khānān Abdur Rahīm as prepared by S’rī Kṛṣṇa Daivajña after the great celebrated work the Jātaka-paddhati of S’rīpati of undying fame is now nearing completion. The wonderful achievements of S’rī Kṛṣṇa Daivajña in this work as well as his life-history, etc. will all be found in that

work, particularly, in our Introduction to the work in English. So, they are not repeated here. Only the relevant extracts relating to the esteem in which the great Khān Khānān was held, the time, date, and place of his birth, etc. are quoted below. From these extracts it will be seen that he has been praised for his knowledge for all Indian scripts and languages. This fact has been emphasised by Rudra Kavi as well in his Nawāb-Khān—Khānān-carita (*vide infra*). Further, it has been clearly stated in the Jātakapaddhaty-udāharana that the Khān Khānān was born in Lahore in the S'aka year 1478 i. e. Vikram Samvat 1623 or 1556 A.D. in Lagna Mithuna on Monday, the Full-moon night in the month of Agrahāyana when the evening had set in and night had advanced by 2 Ghatis 55 Pals. Minute details have been recorded here in order that accurate mathematical calculations may be facilitated.

“अस्ति समस्तसामन्तसीमन्तिनीसिन्दूरपूरदूरीकरणकारणस्य
मदमत्तरिपुवारणवारणेन्द्रस्य सकलजलधिवेलावलयितेलावल्य-
तिलकायमान [स्य ?] निखिलभूपालमौलिमालामिलन्मुकुटतटनट-
न्मणिमरीचिमञ्जरीपुञ्जपिञ्जरितमञ्जुपादारविन्दस्य सकल-
भुवनानन्दकन्दस्य प्रचण्डभुजदण्डचण्डिमाकर्णकुण्डलितकोदण्ड-
हिण्डमानकाण्डप्रकाण्डताण्डवाडम्बरोद्दण्डखण्डितारिमुण्डपुण्डरी-

कखण्डमण्डिताखण्डभूमण्डलस्य, अखर्वगर्वपर्वतगरुत्खण्डना-
 खण्डलस्य लोकालोकातिवर्तिपथपान्थप्रौढप्रतापमार्तण्ड-
 चण्डकरनिकरनिरस्तसमस्ततमस्तोमस्य लोकलोचन-
 चकोरपारणासोमस्य अखण्डब्रह्माण्डमण्डलावरणवरुणावास-
 निवसनाभवद्भुवनजङ्घालोल्लाघकीर्तिप्रतानस्य
 असमसमरसाहसकमल्लस्य शरणागतवज्रपञ्जरस्य निरुपधि-
 करुणावरुणालयस्य श्रीमज्जलालदीनस्य (Jalāluddīn)
 आक्रवरपातसाहमहाप्रतापस्य (Emperor Akbar) अपरा
 प्रतिकृतिरतिप्रणयपात्रं वित्रासितानेकशात्रवस्त्रीनेत्रकादम्बिनी-
 प्रसृमरबहलबाष्पपाथोधिसमिद्धप्रमानप्रतापवडवानलः सप्ताकूपा-
 रपारीणशरच्चन्द्रचन्द्रिकावदातकार्तिप्रशस्तिः अविरलमदजल-
 विलुलितविपुलकपोलपालिशालितुङ्गमातङ्गसङ्घवितरणगजपती-
 कृतावनीवनीयकः चतुरुदधिवेलावनद्धधराभारधारणापदुद्धार-
 धीरताधःकृतभुजगराजमानाजानुभुजस्तम्भदम्भोलिलालितक्षोणी-
 तलप्राज्यसाम्राज्यधुरन्धरः सकलशिष्टोपजुष्टपादपीठः समधि-
 ष्ठितोपायचतुष्टयः षाड्गुण्यप्रवीणः सकल कलाकलापकौशला-
 तिपेशलो निखिललिपिशिल्पदेशभाषाविशारदः शारदोप-
 दिश्यमान- सर्वानवदहृद्द्विद्याविनोदमोदमानमानसः
 प्रभूतप्रक्षावद्गुणपरीक्षानिकषः सकलपण्डितमण्डली-
 समाश्रयविश्रान्तिकल्पपादषः क्षपाकरत्रपाकरवदनारविन्दः
 श्रीखानखानापरनामधेयः प्रधानपुरुषः । तस्य सकलकल्याण-
 परम्पराभाजनस्य धर्ममार्गप्रवर्तकधुरीणस्य जन्मसमयमधिकृत्य
 उदाहरणक्रमो लिख्यते ।

तत्र श्वेतवाराहकल्पप्रवृत्तिर्गताब्दवृन्दः १९७२९४८६५७ ;
 सृष्टितो गताब्दगणः १९५५८८४६५६ ; गतकलिः ४६५७ ;
 सकलभूमण्डलप्रथितयशोराशेः श्रीविक्रमार्कस्य राज्याद्-
 गताब्दाः १६१३ : ग्रहाग्रेसरोदग्रभास्वत्प्रतापश्रीशालिवाहन-
 शाकेऽब्दाः १४७८ ; ब्रह्मतुल्ये गताब्दाः ३७३। अत्र वर्षे
 मार्गशीर्षशुद्धि १४ सोमे घटिका ५, पलानि ३७, परतः पूर्णिमा ।
 कृत्तिकानक्षत्रं घटिका २६, पलानि ५८, परतो रोहिणीनक्षत्रम् ।
 शिवयोगः घटिका २४, पलानि २०, परतः सिद्धियोगः ।

इह दिवसे सूर्योदयाद् गतघटिकासु २८ पलेषु १८, रात्रगंत-
 घटीषु २, पलेषु ५५ ; मिथुनलग्ने लाभपुरे श्रीमत्खानिखाना-
 महाशयानां जनिरभूत् ॥”

(2) NAWAB-KHAN-KHANAN-CARITAM BY RUDRA
 KAVI

Apart from the very interesting work partly described above, there is another complete work on the life of Nawāb Khān Khānān called Nawāb Khān-Khānān-carita by Rudra Kavi. Unfortunately only one Ms. of this very fascinating work is available. It is now preserved in the Common Wealth Relations office Library, London, Manuscript No. 7304, Buhler 70B. As the work is being critically edited here for the first time,

we consider it necessary to record a description of the Ms. here.

The Ms. is written on European paper ; Size 11" in. by 3 $\frac{7}{8}$ " in. ; written in Devanāgarī script in the nineteenth century ; eight lines in a page.

Keith is absolutely wrong when he says (India Office Catalogue of Sanskrit Mss., Vol. 2, p. 1187) that the Nabāb-Khān-Khānān-charita is a panegyric of Emperor Jahangir. Nawab-Khān-Khānān survived Akbar (died 1605 A. D.) and was long-lived. He died in 1930 A. D. while this work was composed in 1609 A. D. The adjectives सर्वलिपिषु सर्वदेशभाषासु संज्ञासु कुशलः, the verse वीरश्रीजहंगीरसाहे मदनप्रौढप्रतापोदय—क्षुभ्यदतया सानन्दया भूयते etc., particularly the very use of the Title Khān Khānān throughout the work are absolutely meaningless except with reference to Nawāb Khān Khānān Abdur Rahīm. This will be absolutely clear from the description of the work given below. Further, the Jahangir-charita by Rudra preserved as Ms. in Baroda Oriental Institute is a different work altogether. (1)

There are two other Mss. of the works of

(1) For details about this work, see my work Muslim Patronage to Sanskrit Learning, Vol. 2, and Rudra Kavi and his eulogy of Muslim Rulers.

Rudra Kavi in the India office Library, viz. No. 7303, Buhler 70C, viz. the Kīrti-samullāsa being a panegyric of Sultan Khurram, son of Jahangir, and No. 7089, Buhler 70A, viz. the Dānasāha-carita, a eulogy of Akbar's son Dāniyal. The scribe of these two Mss. as well as of the above-mentioned Khān-Khānān-carita has copied the work very corruptly. This confusion was particularly due to the fact that the same or similar verses are found in all the three Mss. only with the alteration of a few words or letters here and there to suit the metre in particular.

Rudra has to his credit, besides the Dānasāha-carita, Kīrti-Samullāsa, Nawāb-Khān-Khānān-carita and Jahangir-carita, a bigger work called the Rāstraudha-vamśa-Kāvya (Ms. No. 1052, p. 1036 of the catalogue, Gaekwad's Oriental Series, No. CXIV). The work is dated 1518 Śaka or Samvat 1745 i. e. 1596 A.D. It has also been edited in Gaekwad's Oriental Series as Vol. No. 5 Bombay, 1917.

So this work was composed thirteen years earlier (during the rule of Akbar) by Rudra Kavi than the Nawāb-Khān-Khānān-carita which is dated 1909 A. D. and was composed during the reign of Jahangir. This work was composed at the instance of Nārāyaṇa Shāh, father of

Pratāpa S'āha. This work contains some verses that were again used by Rudra in his later works.

The Nawāb-Khān-Khānān-carita is a historical poem, composed at the instance of Pratāp S'āha, who was the ruler S'ālās'āila and Mayūra Parvata, a strategic region between two dominions under Akbar's control. He had a treaty with the Mughal rulers and in any case desired to please the Mughal Royal family by having panegyrical poems composed in their honour. As a result, the above-mentioned four works, viz. Kīrti-samullāsa, Dānasāha-carita, Jahāngīr-carita and Nawāb-Khān-Khānān-carita were composed. Nawāb Khān Khānān was not a member of the Royal Family ; but he was brought up by Emperor Akbar and used to live like a Nawab and was held in a high esteem by the Emperor himself.

Though Rudra Kavi dealt with several persons in these works, still, there is only one introductory verse, viz.

शाहाकव्वरसार्वभौमतनयश्रीदानशाहोत्तम-
स्फुर्यच्चित्रचरित्ररत्ननिचयैर्भूमण्डलीमण्डनैः ।
शालाशैलमयूरपर्वतमहीपालप्रतापाज्ञया
रम्यं रुद्रकवीश्वरो वितनुते वाग्गुम्फमेनं नवम् ॥



The poet has, however, repeated the names of Dāniyāl, Khuram, Khān-Khānān, etc, in the colophons. The purpose of the composition of the works has been clearly stated by the poet in the first verse of the fourth ullāsa of the Khān-Khānān-carita wherein he asks for the Royal patronage of the Muslim rulers for his local Chief, "Why should not Pratāpa be an object of your favour—Pratāpa, who is your protege, is at the height of his joy on hearing some good news about you and though living far off, still, constantly praises you." The 2nd verse is also composed in the same strain—"Khāna Khānān, formerly you used to look upon Pratāpa Sāha as your son; further, he is greatly indebted to Akbar S'āha and is most gratified for your very kind behaviour; so you should deal with him in a manner that befits him."

Rudra Kavi was a Poet of high order. In the present work, he was much handicapped; firstly he had to compose poems on order; secondly, for the members of the same Royal family. He entertained a high opinion about Khān Khānān; so this work has been a very welcome addition to our knowledge about a great poet who flourished during Muslim rule

in India. As the subject-matter of the above-mentioned works is about the same, some verses occur in all the three works with occasional changes here and there. “Dānasāha” and “Khāna-khāna” have metrically the same characteristics and therefore, with regard to these two names, he simply substituted one word for the other *mutatis mutandis*. For insertion of the word Khurm, in the text he had to change the Text a little.

The poet has used choice words for expression of thoughts. As for example, in ullāsa 3, verse 4, he has used the words in such a way that if and when “Ma”s used in the verse are changed into “Ha”s, the meanings of the words are completely reversed, and the rival kings are extremely ridiculed or censured. The poet says in this verse—“O King ! you and your enemy are almost the same, the difference being only that of Ma and Ha ; the “Ma”s with reference to you should be rendered into “Ha”s with regard to your enemies.” तत्र मोहो विशेषः
“Thus the words “Manyate,” “Namyate” etc., when applied with regard to the enemies of the king, will mean “Hanyate,” “Nahyate” etc., i. e. are killed, fettered, etc. Again, the use of three “Tari”s in every metrical foot

in verse two of the first Ullāsa one has added to the graceful diction of the verse.

Though Khān Khānān was a great Hero and a person of hallowed memory, still few historical events have been referred to in the Nawab Khān-Khānān-carita. In 4. 4., however it has been mentioned that Khān Khānān's two sons, whose names are used rather in a twisted form for the sake of metre and described as "Ambar—S'ambara—Madana,"¹ are credited with the conquest of Ambar. The following verse also refers to the conquest of Ambar by them, to the great joy of the inhabitants of the Deccan.

Khān Khānān has, however, been profusely praised for his manifold qualities—heroism, charity, magnanimity, strong determination, etc. In verse one of the second Ullāsa, he has been compared with Kalpadruma, Cintāmaṇi, Kāma, Vikramāditya and Bhojarāja.

1. See Chap. I, p. 7 The demon S'ambara was killed by Madana, son of Viṣṇu. The king of Ambar here has been compared with demon S'ambara and therefore, Khān Khānān himself with Lord Viṣṇu. Consequently, the two sons are also said to have been as beautiful as Cupid himself.

[रुद्रकविकृतम्]

नवाव-खानखानचरितम्

कमलमतुलशोभं रात्रिसङ्कोचभीते-
रिव शरणमुपेतं यः कदापि स्व^१हस्तात् ।
कथमपि न जहाति स्वाश्रितानन्दहेतुं
भवजलनिधिसेतुं भानुमन्तं भजे तम् ॥१॥
मायारन्तरि पार्थयन्तरि सुराधीशद्वि^२षां हन्तरि
त्रासत्रातरि कामदातरि दयादानव्रतस्थातरि ।
पद्माभर्तारि पञ्चबाणपितरि क्षीरोदजामातरि
स्वात्मध्या^३तरि भक्तपातरि मनो भूयाद् बलभ्रातरि ॥२॥

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× × × प्रतिपदेश(?) स्थितोऽपि रविरिव व्याप्तसकलभूमण्डलः
प्रशमिताशेषद्विषदिन्धनोऽपि ज्वलत्प्रतापानलः आयतलोचनोऽप
सूक्ष्मदर्शनः सकलजगत्प्रासादशिखरशेखरीभूतकीर्तिमहाध्वजः
प्रचण्डदोर्दण्डमण्डपमण्डली^४विश्रान्तजयश्रीविराजमानः किं
बहुना सकलसौभाग्यनिधिः श्रीनवावखानखानाभिधभूपालः केन
वर्णनीयः ॥ श्लोकाः

जयत्येष जग^५त्येकश्चक्रवर्ती महारथः ।

प्रतापैकनिधिः श्रीमान् खानखानाख्य-भास्करः ॥३॥

1. M. त्व । 2. M. हि । 3. M. ध्वा । 4. मण्डलीमण्डप इति
भवेत् । 5. M. जय ।

बाहोलेखितवैरिशोणितपयःसंसिक्तसंग्रामभू-
 निक्षिप्तेभविदीर्णकुम्भविगलन्मुक्ताख्यबीजोद्गता ।
 खानश्रीकमनीयकीर्तिलतिका शेषाहिमूला स्फुर-
 न्नक्षत्रप्रसवा निशाकरफला¹ गङ्गामरन्दस्तुतिः² ॥४॥
 इदंप्रभृति नातिथी³कृतसमानधर्मान्तरं (?)
 प्रचण्डमहसाऽमुना विचरदेकने⁴ स्थितम् ।
 चिरं किमपि संप्रति प्रबलखानखानप्रभोः
 प्रताप-नवभानुना समजनि द्वि⁵नेत्र जगत् ॥५॥
 इन्द्रः शक्त्या रुषाऽग्निः शमनकृदसिना⁶ निर्ऋतियुद्धकाले
 नैष्ठुर्येण प्रचेताः प्रहरणपयसा वाजिवेगेन वायुः ।
 अर्थप्राप्त्या कुवेरः प्रतिभटघटितक्रूरदृष्ट्या महेशः
 सेवन्ते श्रीनवावं हरिदधि⁷पतयो हन्त सामन्तकल्पाः ॥६॥
 उल्लङ्घयेदपि पयोनिधिरेष वेला-
 मिन्दुर्दहेदपि चलेदपि काञ्चनाद्रिः ।
 श्रीखानखानकलिता ललिता कदाचि-
 न्न त्वन्यथा खलु भवेदभयंकरोक्तिः ॥७॥
 खानश्रीकमनीयकीर्तिमतुलां लोकत्रय⁸व्यापिनीं
 कैलासेन महीभृता तुलयितुं धाताऽभवत् सोद्यमः ।
 तत्पूत्य⁹ गिरिशन्ततः शशिकलां पश्चात्तु मन्दाकिनी-
 माधायाप्यतुलोति नाभिनलिनं विष्णोर्विवेश ह्रिया ॥८॥

1. M. कला । 2. M. स्तुतिः । 3. M. थि । 4. M. त्र ।
 5. M. नदि । 6. M. शिला । 7. M. रधि । 8. M. त्रय ।

घातः किं ननु तुल्यते हिमवता सार्धं यशः कस्य वा
 श्रीखानेन्द्रमहीपतेर्वत भवान् व्यक्तोऽधुना^१ वैदिकः ।
 कस्माद् व्याप जगत्तूयोमिदमसौ कुत्रेह न जायते
 घाता बालसरस्वतीवचनतो भग्नोद्यमोऽभूदतः ॥१॥
 येनारातितमिस्रधम^२महसा पाणौ^३ गृहीता युधि
 प्रासूत प्रथितौ कृपाणलतिका कीर्ति-प्रतापौ यमौ ।
 सर्वोर्वी^४पतिचक्रचारुमुकुटालङ्कारचूडामणिः
 खानक्षोणिपतिः क्षितौ विजयतामाचन्द्रसूर्यार्णवम् ॥१०॥

श्रीमन्नवाव^५खान[खान]चरिते प्रथम उल्लासः ॥१॥

[द्वितीय उल्लासः]

श्रीमान् कल्पमहीरुहः किमवनौ किं वा स चिन्तामणिः
 किं कर्णः किमु विक्रमः किमथवा भोजोऽवतीर्णः परः ।
 इत्थं यत्र विलोकिते मतिमतां बुद्धिः समुज्जृम्भते
 सोऽयं संप्रति खानखान-नृपतिर्जीयात् सतां भूतये ॥१॥
 खानखान-नवावस्य गुणान् गण^६यितुं विधिः ।
 तारामिषेण तनूते सुधाबिन्दून् नभः[ः] पटे ॥२॥

१. M. नो । २. M. धर्म । ३. M. पाणी । ४. M. र्षी । ५. M. श्रीमन्न
 वाव । ६. M. गुण ।



मार्गे पृच्छन्ति पान्था¹निति पुलिनपतत्कूजितैः² सिन्धवोऽयं
वीरश्रीखानखानक्षितिपतिरवनी³ शास्ति कल्याणतः किम् ।
यस्योद्यत्खड्गधारादलितरिपुवधूदृक्पयः⁴ पूरभूरि-⁵
स्फारीभूतप्रवाहाश्चिरमिह जलधेः सङ्गसौख्यं भजामः ॥३॥

श्रीखानखान क्षितिप प्रताता
भव्यैव सत्या भवतः प्रतिज्ञा ।
त्वं नूनमेकत्र मुधाप्रतिज्ञः
प्रतिश्रुतादप्य⁶धिकप्रदाने ॥४॥

प्रतापस्ते वह्निस्तदनुमितिहेतुः प्रतिमटा-
यशस्तोमो धूमः प्रसरति नवावक्षितिपते ।
यतः शत्रुश्रेणीहरिणनयनामण्डलादृशा-
मजस्रं बाष्पाम्बुप्रसरविरतिर्नैव भवति ॥५॥

नवाव नृपकेतने⁷ त्वयि कृतप्रयाणोद्यमे
किमद्भुतमितस्ततः⁸ क्षितिपमण्डली लीयते ।
भवत्कटकघोटकस्फुटखुरवृट्छुरट⁹-
द्रजस्ततिषु लीयते दिनकरोऽपि यत् कातरः ॥६॥

1. M. पन्था । 2. M. ते । 3. M. नी । 4. M. थः ।
5. M. री । 6. M. प्या । 7. M. विडन । 8. M. स्तव ।
9. अत्र भूर्यटदिति समीचीनः पाठः । 'भूरटदि'ति कल्प्यमाने पाठे
तु भूशब्दसमार्थकः अलौकिको भूशब्दः स्वीकर्तव्यः स्यात् यतो
भूर्लोकादिपदम् आर्षशास्त्रे प्रयुक्तम् ।

श्रीमद्वीरनवावसैन्धव^१खुरक्षुणां क्षितिं मूर्च्छितां
संवौक्ष्य प्रतिभूपतिप्रियतमाः^२ सिञ्चन्ति^३ नेत्राम्बुभिः ।
लीलाकम्पितकर्णतालपवनैः संवीजयन्ति द्विपा
जानीमो दिवि धूलिधोरणिरियं छायार्थमुत्सर्पति ॥७॥

भवत्करकृपाणिकाहतविपक्षपक्षोच्छल-
च्छिरःकमल^४सिंहिकासुतसहस्रशङ्काकुलः ।
सहस्रकिरणः स्फुरत्तुरगटापटङ्कवृट-
द्धरातलचलद्रजःपटलपर्वते लीयते ॥८॥

सुस्नातस्तरवारिवारिणि यशोधौताम्बरं धारयन्
सन्मन्त्रं कलयन् परास्यकमलैर्भूदेवतां पूजयन् ।
जुह्वच्चैतदसून् प्रतापदहने^५ त्वच्चण्डदो^६र्विक्रमः
शत्रुच्छत्र^७धरार्थदर्पयशसां प्राणाहुती^८राददे ॥९॥

एताः संप्रति गर्भगौरवभराद्वीरावरोधाङ्गना [ः]
कान्तारेषु पलायितुं वत कथं पद्भ्यां भवेयुः क्षमाः ।
इत्यालोच्य^९ नवाव वीर भवतः संग्रामनादीभवद्-
भेरीभाङ्कृतिभिः सखीभिरिव किं तद्गर्भपातः कृतः ॥१०॥

पलायितजने भवन्निशितबाणनिर्मूलित-
प्रतीपनृपपत्तने पतितहारमुक्ताफले ।

१. M. सैधव । २. M. नसाः । ३. M. ति । ४. शकल इति
भवेत् । ५. M. नि । ६. M. दी । ७. M. छत्रं । ८. M. ति ।
९. M. च ।

न तिष्ठति नखोदरक्षपितकुम्भ^१मुक्ताफल-
द्विपारिवसतिभ्रमादपि किरांतशातोदरी ॥११॥

भानुः प्रतापिभि^२रुदारयशोभिरिन्दु-
स्तातः प्रजाभिररिभिः कुपितः कृतान्तः ।
कल्पद्रुमो गुणिजनैर्मंदनोऽङ्गनाभिः
संवीक्ष्यते जगति भूपति-खानखानः ॥१२॥

यत्र च राजनि राजनीति^३चतुरे चतुरर्णवमेखलमेदिनी-
मण्डलमखण्डं शासति विवादः षड्^४दर्शनेषु अविद्याप्राधान्य
पूर्वमीमांसायाम् स्फोटाविर्भावो व्याकरणेषु नास्तिकता
चावकिषु महापा^५तकोपपातकश्रवणं धर्मशास्त्रेषु नयनाश्रूणि
हरिकथाश्रवणेषु छलजातिनिग्रहसंशय^६वितण्डाहेत्वाभास-
प्रयोगप्रमाणादित्रेधाव्यभिचारो लक्षणवाक्यपदकृत्येषु मनस [:]
परमाणुता गौतमीये उत्प्रेक्षाक्षेपौ काव्यालङ्कारेषु कूटयुद्धं
महाभारते भयं प्रथमप्रियसमागमनीयमान^७नवोदवनितान्तः-
करणेषु काठिन्यं कार्णाटिकी^८कुचमण्डलेषु चापल्यं पाञ्चाली-
नयनाञ्चलेषु मालिन्यं मालवीकुचाग्रेषु मात्सर्यं मर^९-
हृदीषु कापटं लाटी^{१०}कुटिलकटाक्षेषु कौटिल्यं केरलीकुन्तल-
कलापेषु काश्यं काश्मीरीकटितटेषु मान्द्यं माथुरीचलनचातु^{११}रीषु

I. M. कुम्भ । 2. M. पभि । 3. M. रजनी राजजनीतिति ।

4. M. षट् । 5. M. महाप । 6. M. संश । 7. M. अत्र आदर्श

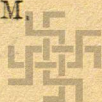
'न' नास्ति । 8. M. कि । 9. M. मरम । 10. M. लाटि । 11. M.

चतु ।



दण्ड आभीरी¹कवरीकुसुमेषु रागो गुर्जरीविम्बाधरेषु धाष्ट्रं²
सौराष्ट्रीषु नैःशङ्करा(?) स्वाधीनपतिकासु चिन्ता उत्कासु
लोलुपता वासकसज्जासु पश्चात्तामः कलहान्तरितासु आग्रहो
मानवतीषु नैराश्यं विप्रलब्धासु सन्तापः खण्डितासु साहसम्
अभिसारिकासु दौर्बल्यं प्रोषितपतिकासु पराधीनत्वम् अनुकूल-
पतिषु³ अनेकचित्तराधकत्वं दक्षिणनायकेषु कपटवादः शठ-
नायकेषु अपमानो धृष्टनायकेषु द्विजिह्वता सर्पेषु द्विजाघातः
सुरतेषु स्पर्धा चन्द्रकुरङ्गकामिनी⁴वदन-नयनेषु अग्रहस्त-⁵
पीडनं कान्ताकुचेषु रसनावधारेतिलकहेषु⁶ पाणि⁷ पीडनं
विवाहेषु वर्णसङ्करश्चित्रपटादिषु कन्याधिरोहणं सूर्यादि-
ग्रहेषु खलसंसर्गो धान्येषु सूचीभेदो रत्नेषु चौर्यं श्रीहरिबाल-
चरित्रेषु मद⁸विकारः करी⁹न्द्रेषु वनचारः¹⁰ कुरङ्गेषु पशुहिंसा
यागेषु¹¹ श्रुतिविलङ्घनं¹² ललनानयनेषु गात्रभेदः स्वप्नेषु
वैषम्यं¹³ मदनशरेषु हृदयभेदो¹⁴ दाडिमीषु शृङ्खला गिरि-
कपाटकरिचरणेषु बन्धश्चित्रकवित्वेषु परीवादो वीणासु मूर्छा-
गमो गानेषु कचग्रहः स्मरसमरेषु दण्डश्छत्रेषु¹⁵ । कम्पः
पताकाञ्चलेषु कलङ्कः¹⁶ शशाङ्केषु वृषोत्सर्गः पितृकार्येषु
दक्षिणावामकरणं दिङ्निश्चयेषु कोशसङ्कोचः कमलेषु मधुपत्वं

- I. M. भिरी । 2. M. ०त्वं मनुकूलपविषु । 3. M.
कामिकामिनी । 4. M. अग्रहण । 5. अत्र रसनावधो रतिकलहेषु
इति स्यात् । 6. M. पाणी । 7. M. मदन । 8. M. करि । 9. M.
वनचरः । 10. M. योगेषु । 11. M. श्रुतिविलङ्घन । 12. M.
वैषम्यं । 13. M. भेदे । 14. M. छत्रेषु । 15. M. कलकः ।



भ्रमरेषु सुरालयत्वं सुमेरौ करवालनाशो योद्धेषु अनङ्गत्वं
मदने तुरङ्गेषु कशाघातः मुखरत्वं नूपुरेषु परं व्यवस्थितम् ।

यस्य च मनसि धर्मेण तोषे धनदेन रोषे कृतान्तेन¹ प्रतापे
तपनेन² रूपे मदनेन करे कल्पद्रुमेण वदने सरस्वतीप्रसादेन
बले मारुतेन प्रज्ञायां सुराचार्येण कीर्तौ चन्द्रिकासमुच्चयेन
स्थितम् ।

अथ पुनर्गद्यम् । जय जय राजसमाजविभूषण विदलितदूषण
गुणगणमन्दिर मन्मथसुन्दर³ चन्दनशीतलशील वशीकृतदुर्गम-
दुर्गपरिग्रह विग्रह गण्डितदुर्जन सज्जनरञ्जन राजविरोचन कमल-
विलोचन दुःखविमोचन परदलशोचन शोषित⁴वैरियशोभरसागर
परध[र]णिपतिकुञ्जरगंजनसिंहकिशोर कठोरकृपाणनखाग्र-
विदारितवैरिनराधिप-मत्तमतङ्गज-कुम्भ-समुद्धृतकीर्तिकदम्बक⁵-
मौक्तिकहारविभूषितभूमिवधूधनपीनतरोदयभूधर-चरमाचलमय-
कुच⁶मण्डल वीरधुरन्धर चलति भवत्यरिपत्तनम्⁷ उत्तम-तावक-
घोटकखरतटपाटित-भूमितलो⁸स्थित-धूलिसमूहमपोहितुमिव शत्रु-
कुरङ्गदृशः स्रवदञ्जनसंकुललोचनवारि किरन्तु परन्तु न[विदन्ति]
पिच्छिलिते पथि कथमिव विन्ध्यमहीधरकाननवीथी⁹पलायन-
क[र्म] भवेदिति । किञ्च, कुलाचलमण्डितभूतलभूषण भुजबल-
निर्जितभूमिपते ! बलि-शिवि-विक्रम-कर्ण-सुपर्वमहीरुहतुल्यमते ।
परदलभञ्जन कलिमलगञ्जन गुणिजनरञ्जन मरते । राज-

1. M. कृतान्तेनपुन । 2. M. पनेनम । 3. M. सुन्दर । 4. M. शोषित । 5. M. कवन्दक । 6. M. कुञ्च । 7. M. भवत्परिषज्जनम् ।
8. M. तरो । 9. M. विथि ।



धुरन्धर भूमिपुरन्दर वैरिभगन्दर सकलकलाधर धन्यगते ।
चतुरशिरोमणि-परमकृपालय पालय जलधिमेखलमवनीमण्डल-
मारविचन्द्रसमुद्रम् ।

अपि च । मदन इव नागनारीभिः¹स्तपन इव तपस्विभिः स्पृहन(?)
इव मनस्विभिः शमन इव शत्रुभिः पवन इव पथिकः स्वजन
इव सुहृज्जनः² जनक इव नागरीभिः(?) सनक इव पारमार्थिकः
पार्थ³ इव धनुर्धरैः सार्थ इव शरणार्थिभिश्चिन्तामणिरिव
याचकश्चडामणिरिव पार्थिवैः सुधाकर इव लोकचकोरैर्धाराधर
इव सूरिमयूरैः सागर इव धीरैः पुरन्दर इव वीरैरवलोकितः, तथा
नातिमांसल⁴द्वात्रिंशदङ्गुलमित⁵मुखमण्डलं सप्ताङ्गुलतनु[त]र-
निशिताग्रकर्णयुगलं प्रचुरायतमृदुतरकेशं चामरितषडधिकपञ्चाश-
ङ्गुल⁶मितकुञ्चितबहुतरपश्चिमपार्श्वभागं पृथुतरपृष्ठमण्डितं⁷
चामरचारुचिकुरसुन्दर-त्रिंशदङ्गुललाङ्गुलं⁸ दृढवर्तुलसप्ताङ्गं खुर-
मनोहरं करादि-ककुदवधि-चतुर्हस्तोत्सेधं लाङ्गूलमूलाद्यपाङ्गावधि
पञ्चहस्त⁹परिमितदैर्घ्यं¹⁰मनर्घ्यस्वभावं चण्डीशकोदण्डमिवाखण्ड-
गुणमण्डितं श्रीराममार्गणमिव दूषणासहनशीलं रत्नाकरमिव देव-
मणिभूषितं गङ्गाप्रवाहमिव शोभमानशुभावर्त¹¹ महापुरुषमिव
सकलगतिवेदिनं राजानमिव चामरविराजितं जवविजितसुपर्ण-

1. नागरीभिः इति स्यात् । 2. M. सुहृदजजनै । 3. M. पार्थिव ।
4. M. सकल । 5. M. मिन । 6. अत्र पञ्चदशाङ्गुल इति
वा, पञ्चाशदङ्गुल इति वा भवेत् । 7. M. पृष्ठिमण्डित । 8. M.
लाङ्गुल । 9. M. हस्तं । 10. M. दैर्घ्यं । 11. M. शुभावर्तं ।

पवनमनसम् उत्तमदेशीयम् अश्वराजम् आरूढस्तादृग्नेकतुरगारूढ
 महावीरपरिवारविराजमानः, सप्तस्थलगलदविरलमदजलमि[ल]-
 दलिकुलकोलाहल¹किर्मी²रितापरिमितमत्तमातङ्गसङ्घबृ³हित-
 रयगर्वित-ह्यहेषित-रथचयचक्रचीत्कारगभीरभेरीभाङ्कार-
 वाराङ्गनाचरणमणिनूपुरभङ्कार-चतुरवैतालिकजयजयकारप्रमुख-
 कलकलवधिरीकृतदिङ्मण्डलः, सित⁴हरित-पीत-लोहितविचित्र-
 सामन्तनृपध्वजवसनविलसत्कोक (?) मनोहरच्छत्रचामरमेघडम्बर-
 सुन्दरभूपुरन्दर-शाहिजागिरनुदीनमहमुदरत्नाकरसुधाकर इतस्ततो
 वसन्तोपशोभितधनतरमकरन्दबिन्दुवन्दीकृतमिलिन्दवृन्दमेदुर-
 माकन्दमुख⁵तरुवर-लतानिकरपरिरम्भसंभ्रम⁶लालस-मलयसमीर-
 सेवितपुरोपवनानि कमलकुल-समाकुल-जलाशयपटलानि बहु-
 कुल्यापालिता[नि] शालि-यवगोधूमादिहरितक्षेत्राणि च वीक्ष-
 माणः सकौतुकं सकलदिग्विजयकारी जयति श्रीनवावखानखाना
 जगती⁷पतिः ॥

अथ पद्यम् ।

कलिः⁸ कृतपदायते⁹ सुरपदायते मेदिनी¹⁰

सहस्रकिरणायते भुजयुगप्रतापोदयः ।

यशो हिमकरायते गुणगणोऽपि तारायते¹¹

सहस्रनयनायते नृप-नवाव-वीराग्रणीः¹² ॥१३॥

1. M. लः । 2. M. कीर्मा । 3. M. बृहित । 4. M. सित

5. अतः परं 'खुरखक' इत्यधिकम् आदर्श । 6. M. भ्रमण ।

7. M. ति । 8. M. कली । 9. कृतयुगायते इति युक्तः पाठः ।

10. M. नि । 11. M. तरायते । 12. M. ग्रणी ।



कीर्ते¹ श्रीखानखानक्षितिप²कुलमणेः क्व प्रयास्यम्बुराशिं
 किं कार्यं श्रौनिदेशः कथय कथमये तात सिन्धो³ जडात्मन् ।
 गाम्भीर्यादीनगण्यनतिविमलगुणान् मत्पते⁴मर्तिनुकार्षी-
 स्त्वत्क्रोधान्मत्सपत्नी सदनविबुधसान्मामसौ यत् करोति॥१४
 श्रीमत्खान-नवावसैन्यजलदे⁵ चञ्चत्कृपाणी-तडि-
 द्वाग्नि च न्न⁶रिपुप्रतापतपने नाराच⁷धारामुचि ।
 पूर्णा शोणितवाहिनी सुरवधू⁸कन्दर्पदावानलः
 शान्तोऽभूद् विरराम वैरिवनितासीमन्तमार्गोदयः ॥१५॥
 श्रीखानखान-कलिकर्ण-नरेश्वरेण
 विद्वज्जनादिह निवारितमादरेण ।
 दारिद्र्यमाकलयति स्म नितान्तभीतं
 प्रत्यर्थिवीरधरणीपतिमण्डलानि ॥१६॥
 श्रीखानखाननृपकेसरिपुङ्गवेन
 दारिद्र्य⁹दन्तिनि हते गुणिना जनानाम् ।
 तत्कुम्भमण्डलविदारणतूर्ण¹⁰ निर्यत्-
 सत्कीर्तिमौक्तिकचयेन दिशो विभान्ति¹¹ ॥१७॥
 किञ्चित्रं¹² वैरिललनानयनाञ्जनहारिणः ।
 श्रीखानखानखड्गस्य हरणं रिपुसम्पदा¹³ ॥१८॥

- I. M. कीर्तिः । 2. M. अतः परं 'ति' इत्यधिकम् आदर्श ।
 3. M. तानसिंहो । 4. M. सप्तते । 5. M. जलधे । 6. M. दग्निच्छिन्न ।
 7. M. नाराचि । 8. M. सुखधु । 9. M. दीरिद्ध । 10. M. तूर्य ।
 अत्र भूरीति आधोयान् पाठः सम्भाव्यते । 11. M. भाति । 12. M.
 किञ्चिन्न । 13. ०सम्पदाम् इति भवेत् ।



भ्रूकोदण्डचलत्कटाक्षविशिख¹श्रेणीभिरेणीदृशः
 साहाय्यस्य चिकार्षया किमु निजप्राणेश्वराणां रणे ।
 क्षोणीकाम-नवाव-वीरतिलकं दृष्ट्वा गवाक्षान्तरे²
 शृङ्गारेण भयानकेन युगपद्विन्दन्ति³ भावान्तरम् ॥१९॥
 नानादेशीयनानाविध-गज-तुरगाद्योपहारानपारान्
 नित्यं पश्यन् नृपाणां मुकुटमणिरुचि⁴स्फारिताङ्घ्रिप्रभाणाम् ।
 उर्वोमाक्रम्य धर्म⁵द्युतिरिव सकलामास्थितश्चक्रवर्ती
 वीर-श्रीखानखाना जगति विजयतां यावदकर्न्दुबिम्बम् ॥२०॥

इति श्रीमत्प्रतापशाहोद्योजि[त] रुद्रकवीन्द्रविरचिते प्रबन्धे
 द्वितीय उल्लासः ॥२॥

[तृतीय उल्लासः]

विद्वन्मण्डलकल्पपादपवनं विद्योति वाग्देवता-
 सङ्कृतायतनं नितान्तकमलालीलाविलासायनम् ।
 सर्वो पश्यति⁶चक्रभाग्यसदनं भूमण्डलीमण्डनं
 कीर्तः केलिनिकेतनं विजयते श्रीखानखाना नृपः ॥१॥
 खानश्रीप्रबलप्रतापशिखिनो निःशेष⁷मेधायते
 शत्रूणां पटली तदीयमयशो जानामि धूमायते ।

1. M. विशिखी । 2. M. क्षान्ते । 3. M. विदन्ति । 4. M. रुची ।
 5. M. धर्म । 6. सर्वोर्वोपतीति कथञ्चिद् भवेत् । 7. M. निषेय ।

मार्तण्डांशु^१लसत्कृपाणलतिका ज्वालाकलापायते
दारि १प्रसरः समग्रविदुषां सद्यः पतङ्गायते ॥२॥

क्षोणीमण्डन^२खानखाननृपतेः पाणिः पटीरद्रुम-
स्तस्मिन्निर्गतकोश [खड्ग] मिषतो निर्मुक्तकुम्भीनसः ।
तत्पाणिः कथमन्यथाऽर्थिजनतासन्तापहारी^३ तथा
खड्गोऽपि प्रतिभमिपालनिकरप्राणानिलाशी भवेत् ॥३॥

यो युद्धे जात^४मानः सहचररमितो नित्यमीनध्वजश्री-
मकिन्दाशी मतश्रीरखिलागुणिजनैर्मन्यते नम्यते च ।
ग्रामा यं न त्यजन्ति श्रितगजगमनं यस्य देवो^५ न वामः
सोऽयं श्रीखानखान त्वमिव तव रिपुस्तत्र मोहो विशेषः ॥४॥

यदस्त्रधाराधरदर्शनेन प्रत्यर्थिपृथ्वीपतिराजहंसाः ।
दिशः श्रयन्ते युधि कांदिशीकाः^६ श्रीखानखाना नृपतिः स
जीयात् ॥५॥

आखानखानस्य भयान्न मन्ये किञ्चिद्वरं वस्तु वसुन्धरायाम्^७ ।
यदेकमाश्रित्य विमुक्तसङ्गाः सर्वेऽरयो दिक्तटमाशूयन्ते ॥६॥

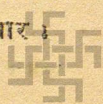
जय जय नृपचक्रचूडामणे सदाचार-चातुर्य-गम्भीरवारांनिधे
विनिर्जित्य विश्वम्भरामण्डलं श्रीमता हेमसम्भारदानोत्सवे
कल्पिते मेरुशैलव्ययाशङ्कया यद् यदाश्चर्य-चर्याचमत्कार[म]-

1. M. मार्तण्डाशु । 2. M. ण्डल । 3. M. हारि । 4. M.
जत । 5. M. दवो । 6. M. शिकाः । 7. M. वसुधयाय ।



भूत्¹ तदाकर्णयाकवरश्रीसूत्रामपुत्राग्न्यमुद्दीशा[हज]हाङ्गिर-
 द्वितीयप्रियत्राणा(?) गोर्वाणनाथो² निवासाय चिन्तावितानं
 वितेने, तिरोधानहानादविश्रान्तमार्तण्डबिम्बप्र³काशादहोयामिनी-
 काललोपभ्रमादंगनामण्डली कान्तविश्लेषवैयाकुलीमुज्जिहीते,
 तथा चन्द्रबिम्बं भव⁴द्वैरिवक्त्रोपमेयं⁵ चिन्तया वीतशोभं पुरैवा⁶-
 भवत् कैरवश्रेणि⁷रन्तर्भ्रम[द्]भृङ्गसन्दर्भदंभेन किं दुःखशल्यं
 बरीभर्ति, चर्कति चिन्तां चकोरावली, पञ्चबाणोऽपि चापं न
 सज्जी⁸चरीकर्ति लज्जाकुलः, प्रेतभूतावली-डाकिनी-शाकिनी-
 चक्रवेतालमाला-पिशाचादि-नक्तञ्चरश्रेणयः क्वापि [या] ताः,
 तथा वैरिभूपालवद्भूरिघोरान्धकारोऽपि विन्ध्याद्रिगर्तेषु संलीयते,
 सूरयः कालनिर्णायकग्रन्थसन्दर्भमेके मुधा मन्वते, तन्वते
 केचन च⁹ स्थानिवद्भावतो यामिनीका [र्यमा]र्याः, तथा कोक-
 वृन्दं घनानन्दमाविन्दन्ते¹⁰, पद्मिनी¹¹ वाढमामोदसन्दो [हमुद्गा]
 हते शात्रवक्षोणिभृत्कीर्तिवत्तार¹²कापि नोज्जृम्भते, विश्वसन्ताप-
 घाताय धातापि¹³ भास्वद्भवत्कीर्तये चन्द्रिकाचारुसाम्राज्य-
 पट्टाभिषेकं नु मीमांसते, देवगन्धर्वसिद्धाप्सरारक्षरक्षोमनुष्यो-

1. यद्यपि चमत्कारशब्दस्य पुंस्त्वमेवाभिधानिकं तथापि कवि-
 प्रयोगात् अर्धर्चादिषु पाठो द्रष्टव्यः । चमत्कार्यभूदिति तु युक्तम् ।
 2. M. न्मथो । 3. M. स । 4. M. भदे । 5. अतः परम् 'तथा' इत्यादशं
 अधिकम् । 6. M. पुरैवो । 7. M. श्रेणी । 8. M. सज्जि ।
 9. M. र । 10. M. दन्ते । 11. M. पद्मिनी । 12. M. वतार ।
 13. M. दि ।



रगेन्द्रादिजेगीयमानावदान प्रभूतप्रतापप्रभावप्रतीत प्रभो
खानखान क्षमापाल साम्राज्यमाकलयाकप्लान्तम्¹ ।

जय जय चक्रवर्ति²चक्रहीर घोरसङ्गरैकवीर धीरहीर दान-
[वीर] वैरिकीतिधूलिनीर वाजिभग्नसिन्धुतीर यानरंहसा
समीरकीरसारिकादिगीतनीतिपालनप्रतीत सर्वमेदिनीधुरीण
वि[श्वर]क्षणप्रवीण वङ्गराढलाटगौडमेदपाटखञ्जरीटकन्यकुब्ज-
कीरसिन्धुसूरसेनसत्रपारमल्लवाल³चोलमालवादिनैकदेशदानशूर
दिव्यलोक-मध्यलोक-नागलोकगीयमानकीर्तिपूर पुण्डरीककर्णपूर-
राजमान दि[क्]कुरङ्गलोचनाविनोदमोदमानमानस क्षीतितनूपुर⁴
दीनसाहिराज्यरत्न सत्फलापधानभासमानयत्न भो नवाव-
खानखान राजहीर धीर जीव जीव मेदिनीन्द्र यावदिन्द्र-
मन्दराद्रितारकासमुद्रचन्द्रभास्करम् ।

जयति मयूरमूर्तिर्विश्व⁵विख्यातकीर्तिः

समरहतविपक्षः सर्वविद्यासु दक्षः ।

वितरणजितकर्णः पालिताशेषवर्णः

सकलनृपतिहीरः खानखानाख्यवीरः ॥७॥

सप्तर्षिद्युतिभूसुरप्रियकरः सप्ताश्वसेवापरः

सप्तद्वीपविहारिकीर्तिनिकरः सप्ताङ्गराज्येश्वरः

1. M. साकालयाकपातं । 2. M. ती । 3. M. वालवाम । 4. M.
विश्व । 5. M. जे ।



सप्ताम्भोनिधि^१भूषितक्षितिपतिः सप्तस्वरज्ञानवान्
सप्तार्चिःप्रतिमः^२ क्षितौ विजयते श्रीखानखानानृपः ॥८॥

नवावनृपतेरटत्कटकघोटकप्रोत्कट-
स्फुटत्खुरतटवृ^३टद्वरणिपृष्ठरेणूत्कटः ।
भटकि(?) तटिनीविटः स्फुटविपाटनप्रो^४द्भूटः
सुरैः स्वतटिनीनटत्कटक-वाटपाटच्चरः ॥९॥

श्रीमद्भूपसमूहभूषणमणिभू देवचिन्तामणिः
सं^५ग्रामार्णवतारणैकतरणिस्तेजोहुताशारणिः^६ ।
लक्ष्मीकीर्तिवदान्यतैकसरणिर्वाग्वल्लरी^७सारणि-
र्जीयाद्वैरि^८ तमिस्रवासरमणिः श्रीखानखाना गुणी ॥१०॥

आशापर्णविराजितं ग्रहगणप्रालेयलेशाञ्चितं
दिक्कुम्भभ्रमरावलीवलियितं गङ्गामरन्दाद्भुतम् ।
हेमक्षमाधरकर्णिकं^९ परिलसत्सूर्येन्दुहंसद्वयं
यावद् भूमिसरोरुहं विजयते त्वं वीर तावज्जय ॥११॥

वीराखण्डलखानखानजगतीभर्तुर्गुणैर्गुम्फिता
सान्द्रामोदमिलत्प्रतापनृपतिप्रेमामृतस्यन्दनी ।
विद्वन्मण्डलचञ्चरीकपरिषच्चेतश्चमत्कारिणी
वाक्सन्तानकमालिका मतिमतां कण्ठे विभूषायताम् ॥१२॥

१. M. विधि । २. M. सा । ३. M. तृ । ४. M. प्र । ५. M. सा ।

६. M. भूताशारणि । ७. वल्लकीति भवेत् । ८. M. द्वीर । ९. M. के ।

शाके क्षमाग्नितिथौ [१५३१] सौम्ये वैशाखे शुक्लपक्षतौ ।
चरित्रं खानखानस्य वर्णितं रुद्रसूरिणा ॥१३॥

श्रीमन्महाराजाधिराज-श्रीनवाव [खान] खानानुचरिते
श्रीशालामयूराद्रिपुरन्दर-प्रतापशाहोद्योजितरुद्र-
कवीन्द्रविरचिते तृतीय उल्लासः ॥३॥

—०—

[चतुर्थ उल्लासः]

त्वद्दो^१र्दण्डबलोपजीवकतया^२ त्वामेव यो नाथते^३
त्वत्कल्याणपरम्पराश्रवणजां^४ तुष्टिं चिरं योऽश्नुते^५ ।
दूरस्थोऽपि च यस्तवैव परतः प्रख्यातिमाभाषते
सोऽयं नार्हत्तु^६ खानखान भवतः प्रीतिं प्रतापः कथम् ॥१॥

पूर्व^७ वीर यदेष पुत्रपदवीमारोपितः श्रीमता
यच्चाकव्वरशाह-पार्थिवमणेरन्न^८ पुनर्भक्षितम् ।
सोऽयं तेन मुदा नवावचरणान् (?) प्रीतः प्रतापः पुन-
र्यत्तत् संप्रति खानखाननृपते योग्यं तदेवाचर ॥२॥

1. M. त्वदो । 2. M. कलया । 3. M. नार्थते । 4. M. तां ।

5. M. पुष्टिं सियोश्नुते । 6. M. नार्हत्तु । 7. M. पूर्व ।

8. M. रण्णे ।



सकलगुणपरीक्षणैकसीमा

नरपतिमण्डलवदनैकधामा ।

जयति जगति गीयमाननामा

गिरिवनराज-नवाव-खानखाना¹ ॥३॥

बलिनृपबन्धनविष्णुर्जिष्णुः श्रीखानखानायम् ।

अम्बर-शम्बरमदनौ तनयौ मिरजीयलीचदारावौ(?) ॥४॥

वीरश्रीजहगीर²साहमदने³ प्रौढप्रतापोदय-

क्षभ्यदक्षिणदिक्कुरङ्गनयनासंसर्गसक्तात्मनि⁴ ।

क्षोणीमण्डलखानखानधरणीपाले तदीयाम्बर-

व्याक्षो⁵पाय करम्बिते त्वयि⁶ तथा सानं [द]या भूयते ॥५॥

मन्ये विश्वकृता दिशामधिपता त्वय्येव संस्थापिता

यस्माज्जिष्णुरसि प्रभो शुचिरसि त्वं धर्मराजोऽप्यसि ।

राजन् पुण्यजनोऽसि विश्वजनताधारः प्रचेता जगत्-

प्राणस्त्वं धनदो महेश्वर इह श्रीखानखान प्रभो ॥६॥

—०—

1. M. खान । 2. M. जहङ्गीर । 3. M. साहे मदन । 4. M.

सक्तात्मनि । 5. M. व्याक्षो । 6. M. म्बितत्वति ।

PART II

CHAPTER I

KHAN KHANAN AND CONTEMPORARY SANSKRIT LITERATURE

(1551-1640)

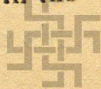
The second volume of our Series "Contributions of Muslims to Sanskrit Literature" dealing with the life and literary activities of Khān Khānān Abdur Rahīm could have really ended with our Part I above. But in that case the real background that contributes to the proper make-up of Khān-Khānān as a Great Man and Sanskrit Poet-Astrologer remains unexplored. In order to understand this properly, we must properly investigate into the Spirit of his Age, and the conditions of the country when he flourished.

Abdur Rahīm was the son of the Khān Khānān of Bādshāh Humāyun, a highly cultured and learned Ruler who considered his Library his greatest asset and died as a consequence of

his fall from the stairs of the same. Regarding his magnanimity, liberal and friendly attitude to, and behaviour with, the Hindus, we quote here only one instance. The Mughal rulers of Delhi were the hereditary friends of the Vaghela rulers of Rewā in Madhya Pradeśa. Bābar was very intimate with Vīrasimha, Humāyun a great friend of Vīrabhānu and Akbar the most intimate friend of Rāmacandra who made a present even of his court-singer Tānasena to the Emperor of Delhi. Now, when a grand-son, viz., Vīrabhadra, (who also subsequently proved to be a very great patron of Sanskrit Learning¹ and in whose honour the great poet Mīmāṃsaka Padmanābha Miśra composed the Vīrabhadra-Campū²) was born to Vīrabhānu, Humāyun's joy knew no bounds. He felt as though a grandson was born to him. He expressly said so in his Royal Letter addressed to the King of Rewā Vīrabbhānu, as will be found from the chronicles of a Hindu, not a court-Poet enjoying patronage from Delhi, viz. Mādhava's Vīrabhānūdaya-Kāvya, Chapter X,

1. He was also the author of a commentary on the Kāmasūtra of Vātsyāyana, called Kandarpa-cūḍamaṇi.

2. Critically edited by the present author in the Pracyavani Sanskrit Historical Series, as Vol. III.



आकर्ण्य दिल्लीश्वरभूपमौलिः श्रीमान् हुमायूँ यवनाधिनाथः ।
 श्रीवीरभानोस्तनयस्य जातं सुतं प्रमोदं बहुधा प्रपेदे ॥२०॥
 स प्रेषयामास निजैरमात्य-वरैः शुभान्याभरणानि हृष्टः ।
 अश्वांश्च वासांसि सुगन्धवस्तु भ्रात्रीकृतस्तेन हि वीरभानुः ॥२१॥
 श्रीवीरसिंहस्य यथा बभूव सुभ्रातृभावः सह बावरेण ।
 क्षौणीश्वरेणेह तथैव तेन श्रीवारभानोरपि बन्धुभावः ॥२२॥
 पौत्रं तवेमं नृप वीरभानो जातं किलाहं निजमेव मन्ये ।
 को भ्रातृपौत्रेऽथ निजे विशेष इत्याह लेखे स च मुद्गलेशः ॥२३॥

The above instance, amongst many others, should serve as an eye-opener to all who have long been misled by the campaigns of interested persons or of those who know or care little to know about the real state of friendship that existed between the Hindus and Muslims. They totally forget that it was the Age enjoying the fruits of the august preachings of Kabīr (1440-1510), Nānak (1470-1540), Caitanya Mahāprabhu (1485-1533), Vallabha Ācārya (1473-1531), amongst some other great Saints of India.

Emperor Akbar was the great son of a great Father and not only lived up to the ideals of his father but fostered into all Indians, members of all castes and creeds, the greatest ideals of mutual co-operation, friendship

and love. He was the great propounder of the Dil Elahi Philosophy, and a great seeker after Truth. He meted out equal treatment to Hindus and Muslims and was really most ably assisted by Hindus. Todar Mull was his Finance Minister and Mān Singh his great General. Todar Mull himself was a Sanskrit Author and used to patronise a large number of Sanskrit scholars headed by Nilakantha, compiler of the *Todarānanda*. Eulogies of Akbar in a large number by Hindu Sanskrit Poets and other Hindu scholars have already been published in my Muslim Patronage to Sanskrit Learning Part I and many more are being added in the second volume of the same series, soon to be published with the financial assistance of the Government of India. A classical example in this regard is the *Stuti-mālikā* of Akbarīya-Kālidāsa, the most favourite Poet of Akbar, soon to be published in the above-mentioned volume.

The noble Traditions of the family were kept up by Jahangir and Shah Zahan as well. Unadulterated praise has been showered upon Jahangir by Rudra Kavi in his *Zahangir-carita* and by the authors of the *Virudāvalī*, the critical editions of which by the present writer will soon

see the light of the day. It was Shah Jehan's Court-Poet Jagannātha Paṇḍitarāja, the greatest Sanskrit Rhetorician of all Ages, the author of the Rasa-Gaṅgādhara, who declared openly that he recognised only two Gods, viz., Dillīśvara or Jagadīśvara, i.e. Ruler of Delhi or the Ordainer of the world and none else¹; and he could supplicate to them alone. He also expressed with no mean joy genuine feelings when he said that with greatest joy he passed his youthful days in the court of Delhi²:—

दिल्लीवल्लभपाणिपल्लवतले नीतं नवीनं वयः ।

How very fond this Emperor Shah Zehan was of the Brahman Pandits, will be best known from what Poet Vaṃśīdhara said with reference to his Queen. Jagannātha Paṇḍitarāja,

(1) दिल्लीश्वरो वा जगदीश्वरो वा मनोरथान् पूरयितुं समर्थः ।

अन्यैर्नृपालैः परिदीयमानं शाकाय वा स्याल्लवणाय वा स्यात् ॥

See p. cxi of my critical edition of the Padyāmṛta-taraṅgiṇī.

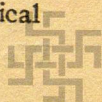
(2) शास्त्राण्याकलितानि नित्यविधयः सर्वेऽपि सभाविता

दिल्लीवल्लभपाणिपल्लवतले नीतं नवीनं वयः ।

सम्प्रत्युज्झितवासनं मधुपुरीमध्ये हरिः सेव्यते

सर्वं पण्डितराज-राजितिलकेनाकारि लोकाधिकम् ॥

See p. cxxxvii of the Introduction to my critical edition of the Padyamṛta—taraṅgiṇī.



the most favourite Poet of Shāh Zehan, the greatest Sanskrit rhetorician of all ages, was naturally a great favourite of the Emperor. But Vamśīdhara, his Consort's favourite, once retorted Jagannātha in an open Session of the *Durbar* by saying that he (Jagannātha), as the conveyance of Śiva (*i. e.* the Emperor) could do little harm to the favourite conveyance of Durgā (or the Queen)—the Lion, *i. e.* Vamśīdhara himself. That these Hindu Poets had free access to the Queens is a fact that speaks volumes about the great confidence the Mughal rulers had in them and the great esteem of the rulers for the Pandits:—

दिङ् नागाः प्रतिपेदिरे प्रथमतो जात्यैव जेतव्यतां
सम्भाव्यस्फुट-विक्रमोऽथ वृषभो गौरेव गौरीपतेः ।
विक्रान्तेर्निकष करोतु कतमं नाम त्रिलोकीतले
कण्ठेकालकुटुम्बिनीकरुणया सिक्तः स कण्ठीरवः ॥

(V. 201. p. 29 of my edition of the *Padyā-mṛita-taraṅgiṇī* by Hari Bhāskara composed in 1674 A. D.).

The period 1551-1650 covers the latest part of the rule of Humāyun, and ends with the 23rd regnal year of Shāh Zehan (1628-1658 A.D.) We have purposely extended the contempo-

aneous period of the Khān Khānān (1557-1630 A. D.) by six years earlier than the date of his birth and 20 years later than that of his death because during these years many of the Senior and Junior contemporaries of Abdur Rahīm must have been shining resplendently in the Sanskrit Literary Horizon. Nor is it easy to say for certain when a particular poet or author was born or died. So we have extended the period of our discussion by 26 years for the sake of accuracy in particular.

Everybody will agree with us that it is very difficult to ascertain the dates of Sanskrit Authors but I have solid proofs about the dates of the Authors and works mentioned in the following pages.

Unfortunately we have been taught from our College days that Sanskrit Literature never flourished during Muslim Rule in India. Some are of opinion that it went to sleep during this period. In our prescribed courses for University and Competitive Examinations, the period of the History of Sanskrit Literature is limited to the 12th Century A. D. It is now time to react against this, for nothing can be more damaging as well as ill-founded than the above-mentioned conception. It is with this purpose

that we include in the following pages, a record of the Advancement of Sanskrit Learning during some part of the Mughal rule in India. Full details about these works will be dealt with in my comprehensive volume—History of the Advancement of Sanskrit Learning during Muslim Rule in India.



Sanskrit Learning during 1551-1650 A. D.

SECTION I

A. KĀVYA

1. कविकर्णपुर (*Kavi-Karṇapura*) alias *Paramānandasena*, son of *Śivānandasena* : *Caitanya-caritāmṛta*,¹ *Ānanda-Vṛndāvana-Campū*,² *Caitanya-candrodaya-nāṭaka*,³ *Camatkāra-candrikā*.

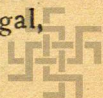
2. कविचन्द्र (*Kavicandra*), son of *Kavi Karṇapūra Gosvāmin* and father of *Kavibhūṣaṇa* and *Kavivallabha* : *Kavi-candrodaya*, *Ratnāvalī Kāvya*, *Rāmacandra Campū*, *Vraja-Kāvya*, *Sānti-candrikā*, *Stavāvalī Kāvya*.

3. गुणविनय गणि (*Guṇavinaya Gaṇin*), *pupil of Jayasoma Gaṇin* : *Khaṇḍa-praśasti-ṭikā*, *Damayantī-Kathā-ṭikā*, *Viśeṣārtha-bodhikā Raghu-*

1. Printed from Rādhāraman Press, Murshidabad, 1291 (1883 A. D.) (B. S. 1291).

2. Published in the *Nityānanda-dāyini Patrikā* No. 2 *Sucāru Press*, Calcutta 1279 B. S. (1871).

3. Twice edited : No. 1. by Pt. Kedārnātha and Vasudeva Luxman Shastri Panashikar as vol. 87 of the *Kāvyamālā Series*, *Nirnaya-Sāgara Press*, Bombay, 1906. No. 2. By Rajendra Lal Mitra, *Bibliotheca Indica*, xiv, Nos. 47, 48, 80, *Asiatic Society of Bengal*, Calcutta, 1854.



vaṃśa-ṭīkā, Vairāgya-śataka-ṭīkā, Saṃbodha-Saptativivarāṇa being a commentary on the Saṃbodhasaptati by Ratnaśekhara Sūri.¹

4. अनन्तदेव (*Anantadeva*), son of Āpadeva : Kṛṣṇa-candrikā-nāṭaka².

5. चिन्तामणि (*Cintāmaṇi*), son of Harihara, grandson of Siddheśa : Kṛṣṇavadha, Kādambarī-rasa, Triśirovadha, Vāsudeva-stava, Śaṃbarāri-carita.

6. कमलाकर-भट्ट (*Kamalākara Bhaṭṭa*), son of Rāmakṛṣṇa Bhaṭṭa and grandson of Nārāyaṇa : Nirṇaya-sindhu, Gīta-Govinda-Bhāṣya, Ratna-mālā, Rāmakautuka-Mahākāvya.

7. रामदास (*Rāmadāsa*), son of Udayarāja ; Rāmaśetu-pradīpa.

8. रूप-गोस्वामिन् (*Rūpa Gosvāmin*)⁴, brother of

1. Printed. See India Office Library Catalogue vol. i p. 973 under Guṇavijaya Gaṇin.

2. Published in vol. iii of the Grantharatnamālā Series, 1889.

3. For detailed accounts of the literary activities of this celebrated author and his works hitherto published, see my edition of the Ghaṭakarpara-Yamaka-kāvya, Prācyavāṇī 1953, Introduction p. 33-34.

4. For the literary activities of Rūpa Gosvāmin, Direct Disciple of S'rī Caitanya Mahāprabhu, see my edition of the Haṃsadūta, vol. iv of the Saṃskṛita Dūta Kāvya Series, Intro, pp. 27-36 and also the contribu-

Sanātana and Vallabha, son of Kumāra : Utkalikā-vallari, Uddhava-dūta, Gaṅgāṣṭaka, Gaurāṅga-sura-Kalpataru, Caitanyāṣṭaka, Padyā-vali, Rasāmṛta, Lalita-Mādhavanāṭaka, Vidagdha-Mādhava-nāṭaka, Vilāpa-kusumāñjali, Vraja-vilāsa-stava, Haṁsa-dūta-kāvya.

9. शङ्करमिश्र (*Śamkara Miśra*), son of *Bhavanātha*, nephew of *Jīvanātha* : *Gaurīdigambaranāṭaka.*

10. पद्मनाभ (*Padmanābha*), son of *Balabhadra* and brother of *Govardhana Miśra* and *Viśvanātha* : *Virabhadra-campū* (For details see Introduction to the edition of the present author, *Sanskrit Historical Kavyas*, Vol. 3).

11. जीवगोस्वामिन् (*Jīva Gosvāmin*) : *Muktā-carita, Gopāla-campū*¹.

12. नन्द-पण्डित (*Nanda Paṇḍita*), also called *Vināyaka Paṇḍita*, son of *Rāma Paṇḍita* : *Mādhavānanda-Kāvya, Hari-vaṁśa-vilāsa.*

13. प्रभाकर-भट्ट (*Prabhākara*), son of *Mādhava* and pupil of *Viśvanātha* and *Raghunātha* : *Ekāvalī-prakāśa, Kumāra-saṁbhava-ṭikā, Cūr-tions of Gauḍīya Vaiṣṇavas to Sanskrit Literature* by the present author.

1. Twice edited : No. 1 by *Nityasvarūpa Brahma-cārin* ; from *Devakinandana Press* : *Brindabana*, 1961 (1904) ; No. 2. by *Rāsavihārin Sāṁkhyatīrtha*, Cal., 1913.

ṇika-Vāsavadattā-ṭikā, Rasa-pradīpa¹, Laghu-saptaśatikā-stava.

14. प्रभाकर (Prābhakara), son of Bhūdhara : Gīta-Rāghava.

15. अनन्त-भट्ट (Ananta Bhaṭṭa), son of Nāgadeva Bhaṭṭa, grandson of Jahnu : Kathā-mṛtanidhi, or Pañcopākhyānasamgraha.

16. बालकृष्ण-भट्ट (Bālakṛṣṇa Bhaṭṭa) : Vidvādbhūṣaṇa Padyasamgraha.

17. मधुसूदन (Madhusūdana), son of Mādhava, grandson of Narasiṃha : Mañjubhāṣinī, being a commentary on Vidvādbhūṣaṇa Padya-samgraha by Bālakṛṣṇa, Sūrya-śataka-ṭikā.

18. महादेव विद्यावागीश (Mahādeva Vidyāvāgīśa) : Ānanda-laharī-ṭikā, Naiṣadhacarita-ṭikā.

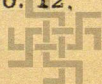
19. रामर्षि (Rāmarṣi), son of Vṛddhavyāsa : Commentary on Nalodaya, Bhartṛhari-śataka, Vṛndāvana-kāvya-ṭikā.

20. रत्नसिंह (Ratnasimha) : Pradyumna-carita Mahākāvya.

21. अनन्तपण्डित (Ananta Paṇḍita), son of Tryambaka Paṇḍita : Mudrārākṣasa-pūrva-pīṭhikā.

22. जगन्नाथ पण्डितराज (Jāgannātha Paṇḍitarāja),

1. Edited by Nārāyaṇa Sāstri Khiste, printed in the Princess of Wales Sarasvati Bhavana Texts No. 12, pp. 12, 51. Benares, 1925.



son of Perama, pupil of Jnānendra : Amṛta-laharī¹, Āsapha-vilāsa*, Karuṇā-laharī², Gaṅgā-laharī³, Jagadābharāṇa, Pīyūṣa-laharī, Prāṇā-bharāṇa Kāvya⁴, Bhāminī-vilāsa⁵, Manoramā-kuca-mardana, Yamunā-varṇana-cāmpū, Rāsa-Gaṅgādhara⁶, Lakṣmī-laharī⁷, Sudhālaharī⁸.

1. Edited by Pt. Durgāprasāda and Kāsinātha Pāṇduranga Paraba. Published in the Kāvya-mala Series, Pt. I, pp. 99-101, Nirṇaya Sāgara Press, Bombay, 1886. *Published from Pracyavani.

2. Edited by Pt. Durgāprasāda and Kāsinātha Pāṇduranga Paraba, published in the Kāvya-mala Series, Pt. I, pp. 55-61. Bombay 1886.

3. Edited numerous times : No. i. Published from Kohinūra Press ; Lahore in 1850, 1907, No. ii. Jāmajahāmnumā Press : Meerat, 1851 No. iii. Jñāna-darpana Press : Bombay, 1773.

4. Edited by Pt. Durgāprasāda and Kāshinātha Panduranga Paraba and Published in Kāvya-mālā Pt. i, Nirṇaya Sāgara Press, Bombay 1886.

5. Edited 13 times, No. i. Published in Telegu character from Arsa Press, Vijagapattam 1870 ; No. ii. Edited by Tāranātha Tarkavācaspati from Kāvya-prakāsa Press, Calcutta 1872 ; No. iii Published from Gujarāta Printing Press, Bombay 1887, etc.

6. Edited by M. M. Gangadhara Shastri in the Benaras Sanskrit Series, Benaras Press, Benaras 1885-1903 ii. (i) Edited by Durgāprasāda and Kāshinātha Pāṇduranga Paraba, Kāvya-mālā No. 12. Nirṇaya-sā-gara Press, Bombay, 1888.

7. Edited in the Kāvya-mālā Series Pt. ii. 1886.

8. Ed. in the Kavya-mala, Part I, pp. 16-22.



23. नीलकण्ठ-शर्मन् (*Nīlakaṇṭha Śarman*), son of *Janārdana* : *Cimanī-carita*.

24. बलभद्र (*Balabhadra*), son of *Kāśinātha*, grandson of *Kṛṣṇadatta* : *Mahā-nāṭaka-dīpikā*.

25. मणिराम-दीक्षित (*Maṇirāma Dīkṣita*), son of *Gaṅgārāma* : *Anūpa-vilāsa*, also called *Dharmām-budhi*.

26. रमानाथ-विद्यावाचस्पति (*Ramānātha Vidyā-vācaspati*) : *Abhijñāna-śakuntala-ṭika*, *Kāvya-ratnāvali*.

27. वत्सराज (*Vatsarāja*), son of *Rāghava*, grandson of *Gaṇeśa Agnihotrin* : *Vārāṇasī-darpaṇa*.

28. वेणीदत्त (*Veṇīdatta*), son of *Jagajjī-ana*, grandson of *Nīlakaṇṭha* : *Padyaveṇī*¹.

Names of a considerable number of poets of this period and some of their verses have been preserved in the *Koṣa-Kāvya*s of this period.

For a large number of other Sanskrit Poets of this period headed by *Akbarīya-Kāl dāsa*, alias *Govinda Bhaṭṭa*, author of the *Rāma-candra-yaśah-praśasti*, etc., see the present Author's *Muslim Patronage to Sanskrit Learn-*

1. Edited critically for the first time by Dr. J. B. Chaudhuri as vol. III of the *Sanskrit—Koṣa-Kāvya-saṃgraha Series* Calcutta, 1944. ; Published by *Prācya-vāṇī Mandir*.

ing, vols. 1 and 2 ; for Muslim Sanskrit Poets, and authors vols. 1-3 of Muslim Contributions to Sanskrit Learning.

B. RHETORICS.

1. कविकण्ठपुर (*Kavikarṇapūra*) : *Alaṃkāra-kaustubha*¹.

2. कविचन्द्र (*Kavicandra*) : *Kāvya-candrikā*.

3. केशवमिश्र (*Keśava Miśra*) : *Alaṃkāra-śekhara*².

4. गोपाल-भट्ट (*Gopāla Bhaṭṭa*), son of *Harivaṃśa* : *Rasika-rañjinī*, being a commentary on the *Rasa-māñjarī* by *Bhānudatta*.

5. चिन्तामणि (*Cintāmaṇi*), son of *Harihara* : *Vāṇmaya-viveka*.

1. This work with its commentary *Subodhinī* of *Viś'vanātha Cakravartin* was published with Bengali translation by *Rāmanārāyaṇa Vidyāratna* from *Rādhāramaṇa Press*, *Berhampore*, 1305 (1900). Published in *Savitārāya-smṛti-saṃra ṣaṇa-granthamālā* (No. 3). *Varendra Research Society's Publications* from *Bharat Mihir Press*, *Calcutta*, *Rajshahi*, 1926.

2. Edited by *Paṇḍita S'ivadatta* and *Kās'inātha Pāṇḍurang Parab* and published in *Kāvya-mālā Series* vol. 50 from *Nirṇayasāgara Press*, *Bombay* 1895.

—Edited by *Anantarāma Sāstri Vetāl* and published in the *Haridāsa-Saṃskṛta-grantha-mālā*, No. 56 ; *Vidyāvilāsa Press*, *Banaras*, 1927.

6. कमलाकर-भट्ट (*Kamalākara*), author of *Nir-
naya-sindhu*¹ : *Kāvya-prakāśa-vyākhyā*.

7. रूप-गोस्वामी (*Rūpa Gosvāmin*) : *Ujjvala-
nīlamanī*², *Nāṭaka-candrikā*³.

8. प्रभाकर (*Prābhākara*), son of *Mādhava* : *Alaṃkāra-rahasya*.

9. अनन्त पण्डित (*Ananta Paṇḍita*), son of *Tryambaka Paṇḍita* : *Vyaṅgārtha-kaumudī*
*Govardhana-praśasti-ṭika*⁴, *Rasamañjarī-ṭikā*.

10. जगन्नाथ-पण्डितराज (*Jagannātha Paṇḍitarāja*),
son of *Perama* : *Citra-mīmāṃsā-khaṇḍana*⁵.

1. Edited and printed 9 times.—Published from
Mahādeva Gopāla Sāstrin Amrāpurakara's Press,
Bombay 1794 (1872).

—*Kāśī Saṃskṛta Press Banaras, 1875*.

—*Gīrvāna Bhāsā-ratnākara Press, Madras, 1879. etc.*

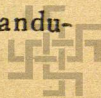
2. Edited by *Pt. Kedārnath and V. L. S.*
Panashikar, Kāvya-māla, Bombay, 1913, etc.

3. Edited with Bengali translation by *Rāsaviharin*
Samkhyātīrtha and published from *Satyaratna Press*,
Kasimbazar, 1313 (1907).

4. Published in *Grantha-ratna-mālā, Vol. I*,
*Bombay, Gopāla Nārāyaṇa Company's Press, 1887-
1891*.

—Edited by *Rāma Sāstri Tailaṅga, Banaras*
Sanskrit Series (work No. 21), Vidyāvilāsa Press
Banaras, 1904.

5. Edited by *Pt. Sivadatta and Kashinātha Pandu-
ranga Parab, 1893*.



II. माधवज्योतिर्विद (*Mādhava Jyotirvid*), son of Govinda Jyotirvid : Jyotsnā Śrutabodha-tīkā.

C. PROSODY (Chandas)

1. रूप-गोस्वामी (*Rūpa Gosvāmin*): Chandoṣṭa-daśaka.

2. लक्ष्मणनाथ-भट्ट (*Lakṣmīnātha Bhaṭṭa*): Udāharāṇa-candrikā.

D. DICTIONARIES & ENCYCLOPAEDIAS

1. कविकर्णपूर (*Kavikarṇapūra*): Varṇa-prakāśa.

2. चिन्तामणि (*Cintāmaṇi*), son of Harihara : Abhidhāna-samuccaya.

3. टोडरमल्ल (*Todaramalla*), son of Bhagavatī-dāsa, Minister of Ākbar : Todarānanda.

4. महीधर (*Mahīdhara*), son of Rāmabhakta, grandson of Ratnākara : Ekākṣara-kośa.

5. नारायण-शर्मन् (*Nārāyaṇa Śarman*), son of Rāma : Amarakośa-pañjikā or Padārthakau-mudī.

6. रामनाथ-विद्यावाचस्पति (*Rāmanātha Vidyā-vācaspati*): Trikāṇḍa-viveka Amarakośa.

7. देवसागर-गणि (*Devasāgara Gaṇin*) : Vyut-patti-ratnākara, being a commentary on the Abhidhāna-cintāmaṇi.

8. वेदाङ्गराय (*Vedāṅgarāya*), son of Tigula-

bhatta and father of Nandikeśvara : Pārasi-prakāśa

9. वेणीदत्त (*Veṇīdatta*), son of Jagajjīvana : Pañca-tattva-prakāśa.

II. VYĀKARAṆA

1. कविचन्द्र (*Kavicandra*), son of Kavi Karṇapūra Gosvāmin : Dhātucandrikā, Dhātu-sādhana, Sāra-laharī.

2. रूप-गोस्वामी (*Rūpā Gosvāmin*): Harinām-āmṛta Vyākaraṇa (sometimes attributed also to him.)

3. श्रीवल्लभ (*Srī Vallabha*), pupil of Jñāna-vimala : Durgapada-prabodha.

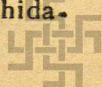
4. समयसुन्दर गणि (*Samayasundara Gaṇin*): Sugamavṛtti on Vṛttaratnākara.

5. जीव गोस्वामी (*Jīva Gosvāmin*): Harināmā-mṛta¹.

6. महीधर (*Mahīdhara*), son of Rāmabhakta : Sārasvata-prakriyā-ṭikā.

7. भट्टोज-दीक्षित (*Bhattoji Dīkṣita*), son of Lakṣmīdhara, brother of Rangoji Dīkṣita :

1. Edited and Published by Rāmanārāyaṇa Vidyā-ratna from Rādhāramaṇa Press, Berhampur (Murshidābād) 1291 (1883-4). Also ed. by S'ripurīdāsa.



Kārikā, Siddhānta-kaumudī¹, Dhātu-pāṭha²,
Līṅgānuśāsana-sūtra-vṛtti³, Sabdakaustubha,
Bhaṭṭojidīkṣitīya.

8. साधुसुन्दर गणि (Sādhusundara Gaṇin),
pupil of Sādhukīrti : Ukti-ratnākara, Dhātu-
ratnākara, also called Kriyā-Kalpalatā, Sabda-
ratnākara⁴.

9. कृष्ण (Kṛṣṇa), son of Yudhiṣṭhira ;
Laghu-bodha.

10. दुर्गादास (Durgādāsa), son of Vāsudeva
Sārvabhauma : Subodhā Mugdhabodha-ṭīkā⁵,
Dhātu-dīpikā⁶, Kavi-kalpadrumaṭīkā.⁷

1. Published several times. Edited and translated
into English by S. C. Basu and V. Basu 1905-9.

2. Do.

3. Edited by Narendra Nātha Vasu from Metcalfe
Press : Calcutta 1319 (1912).

4. Edited by Pt. Haragovindadāsa and Becharadas in
the Jaina-Yas'ovijaya-grantha-mālā ; No. 36 : Benares,
1913.

5. Published thrice. No. i Tamohara Press.
Sriramapura, 1779 (1857). No. ii. Caitanya—candro-
daya Press : Calcutta, 1783 (1861). No. iii. Compiled
by Rajanīkānta Gupta from Victoria Press : Calcutta,
1810 (1888).

6. Published from S'āstraprakāś'a Press : Calcutta
1887 (1830).

7. Edited 4 times. No. i. Ed. by Madanamohana
Tarkālamkāra from Sanskrita Press : Calcutta, 1905.

II. नीलकण्ठ-शर्मन् (*Nilakanṭha Śarman*), son of *Janārdana* : *Sabda-śobhā*.

12. रामनाथ विद्यावाचस्पति (*Rāmanātha Vidyāvācaspati*) : *Kātantra-rahasya*, *Sabdārtha-rahasya*.

SECTION III

SMṚTI

1. अनन्तदेव (*Anantadeva*), son of *Āpadeva* ; *Prāyaścitta-nirṇaya*, *Prāyaścitta-pradīpikā*, *Smṛti-kaustubha*¹, consisting among other works—*Utsarga-kaustubha*, *Tithi-kaustubha*, *Dāna-kaustubha*, *Rājadharmā-kaustubha*, *Samskāra-kaustubha*², *Samskāra-dīdhiti*³.

2. चिन्तामणि (*Cintāmaṇi*), father of *Ananta* and grandfather of *Rāma* : *Muhūrta-Cintāmaṇi*.

3. रामकृष्ण दीक्षित नन्हाभाई (*Rāmakṛṣṇa Dīkṣita*

(1848). No. ii. Ed. by *Tārānātha Tarkavācaspati*, *Ganesh Press Calcutta*, 1876. No. iii. Ed. by *Jivānanda Vidyāsāgar Saraswati Press* : *Calcutta*, 1888. No. iv. Ed. by *Varadāprasanna Majumdar*. *B. P. M. Press, Calcutta*, 1876.

1. } For details, see India Office Library
2. } Catalogue Vol. IV.
3. }

